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Rebecca Gratz

# OUR ORGANIZATION

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The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

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## THE PRESIDENT'S MESSAGE

### by MOE WEINSCHEL

Dear Members

This is a brief report on the ANA Convention in Detroit. We were kept quite busy greeting visitors to the Israel Gvt. Coins & Medals table and even busier stamping Passports. The ANA sells a "passport" that is taken to each Mint table for insertion of a coin and a "Visa" stamp. It is a successful idea and generates much interest and hopefully new collectors.

We co-sponsored a Breakfast meeting on Sun. July 31 and had a nice attendance of INS Michigan members plus a number of visiting members from Chicago, Iowa, New York etc. Shalom Peri, Managing Director of IGCMC addressed the members and passed on information about future issues plus plans for a super Numismatic Convention in November, 1996 to commemorate 3000 years of Jerusalem and to be coordinated with an AINA Tour. We answered many questions and found a common concern about attracting members and bringing in new collectors.

One of the topics was the coordination of new issues mailngs from Israel with AINA's Shekel mailings. We all agreed that it is not possible to get 100% coordination. ***So you our members are asked to please use the IGCMC order forms but send them to our New Issues Order Dept. at P.O. Box 836 Oakland Gardens, NY 11364. Make sure you indicate AINA and/or your INS club after your name, so that proper credit be applied. Your cost is the same. Delivery is faster and both AINA and the Clubs will benefit.***

Special Note: We are in the planning stages of a 1995 AINA Tour to Israel for 17 day (March 9th - 26th). Mark Your calendars.

Shalom Moe

PLEASE NOTE

WE ARE A NON - PROFIT 501C TAX EXEMPT ORGANIZATION
DONATIONS ARE FULLY TAX DEDUCTIBLE.
PLEASE REMEMBER A DONATION TO AINA WHEN YOU PAY
YOUR DUES. OR WHEN YOU SET UP A LEGACY.
GIVE THE SHEKEL THE OPPORTUNITY TO CONTINUE TO BE THE VIBRANT VOICE OF ISRAEL NUMISMATICS AND TO BE ABLE TO TOP THE ACCOMPLISHMENTS OF THE PAST 27 YEARS.

# *Israel-Vatican Diplomatic Recognition Medal*

## by Edward Schuman

Israel and the Vatican established full diplomatic relations on June 15th 1994, with the Catholic Church being allowed to participate in efforts to determine the future of Jerusalem.

The Holy See and the State of Israel, in accordance with Article 14 of the Fundamental Agreement signed by them on 30 December 1993, agree to establish full diplomatic relations, effective from 15 June 1994, at the level of Apostolic Nundature on the part of the Holy See and Embassy on the part of the State of Israel. The signatories were Israeli Deputy Foreign Minister Yossi Beilin and the Vatican's Archbishop Andre de Montezemolo. Rabbi David Rosen, one of the negotiators of the agreement, said: "It will affect the way Jews are viewed within the Catholic world and the way Jews feel they are viewed within the Catholic world."

The two governments exchanged ambassador level representatives several weeks ago - Shmuel Hadas on the Israeli side and Montezemolo for the Vatican. Montezemolo said the Vatican will open its embassy in Jaffa. "I will be ambassador and remain apostolic delegate to Israel, Palestine, Jordan and Cyprus."

Many skeptics believed that it would be difficult, perhaps even impossible, to establish full diplomatic relations with the Vatican without a comprehensive peace agreement in the Middle East as there is an interest among the Christians about the holy places in Jerusalem. The secret letter by Foreign Minister Shimon Peres released earlier, which implied Israeli recognition of the PLO's supervision of Moslem and Christian holy places, does not affect the Vatican since there is no hint [in the agreement] that the holy places will be handled only by the Palestinians. The recent accord with King Hussein of Jordan, who has personally provided funds for maintenance and restoration of some holy places, further complicates the situation.

This historic moment has been commemorated by a State Medal, which marks a new era of mutual understanding between Christians and Jews, following 2000 years of persecution and misunderstanding. The medal, issued in bronze, silver and gold is available from the AINA new issues office, P.O. Box 836 Oakland Gardens, NY 11364.

# The Greatest American Jewess
## by Anita Libman Lebeson

Rebecca Gratz ranks without question as the greatest American Jewess. Beauty, intellect, and a character of rare sweetness were hers; a keen, penetrating mind, high ideals of service, a strong sense of family ties, devotion to friends, and a deep sense of obligation to all mankind.

Her father was Michael Gratz, brother of Barnard, whose name often appeared in pages exalting American Jewish pioneers and patriots. Her mother was Miriam Simon, daughter of that enterprising land owner and Indian trader, Joseph Simon, whose ceaseless energy helped open up the west before the Revolution. Of Miriam, too, much has been said. She was the most representative Jewish woman of the colonial period - a true mother in Israel. To Michael and Miriam Gratz, twelve children were born. Of the children who grew to maturity, Rebecca was by far the most outstanding.

She is best known as the original of Rebecca in Ivanhoe. Among her many devoted friends, Rebecca Gratz numbered the Ogden Hoffman family. It was in the office of Judge Ogden Hoffman that Washington Irving studied law, and to the judge's daughter Matilda that he became engaged. Miss. Hoffman's untimely death did not end the friendship which sprang up between Irving and Rebecca Gratz. Their mutual esteem and admiration continued through life.

The Gratz family mansion in Philadelphia was known far and wide. Gifted and distinguished guests - illustrious statesmen, and eminent persons from abroad received an appreciative welcome. Washington Irving frequently enjoyed the hospitality of this home, and introduced others to the Gratz household. Thus in 1807, he wrote to Rebecca about the proposed visit to Philadelphia of Thomas Sully, the artist: "I think I can not render him a favor for which he ought to be more grateful, than in introducing him to the notice of yourself and your connections." Portraits of Rebecca by Edward Malbone and Thomas Sully, attest to her beauty. Sully said "that he had never seen a more striking Hebraic face. The easy pose, suggestive of perfect health, the delicately turned neck and shoulders with the firmly poised head and its profusion of dark, curling hair, large, clear black eyes, the contour of the face, the fine white skin, the expressive mouth and the firmly chiseled nose, with its strength of character, left no doubt as to the race from which she had sprung. Possessed of an elegant bearing, a melodiously sympathetic voice, a simple and frank and gracious womanliness, there was about Rebecca Gratz all that a princess of the blood Royal might have coveted."

In the autumn of 1817, Washington Irving visited Sir Walter Scott, who had long been a warm admirer of the American's work. Scott was then mulling over in his mind the story of Ivanhoe. During their conversation, Irving mentioned his own tragedy, the death of

Matilda Hoffman, and dwelt on the close friendship and the many services rendered by Rebecca Gratz to her friend. He described with rich enthusiasm Rebecca's charm, beauty, goodness, and sweetness of character. He told of her many philanthropies, of her loyalty to friends, of the universal admiration which she aroused in all who knew her. Scott was interested and immediately determined to introduce a Jewish female character, and, on the strength of Irving's most vivid description, he named his heroine Rebecca.

When Scott finished his novel in 1819, he sent a copy to Irving, and wrote him, "How do you like your Rebecca? Does the Rebecca I have pictured compare well with the pattern given?" Rebecca Gratz read Ivanhoe in 1820. She wrote, on the fourth of April, to her sister-in-law: "have you received Ivanhoe? When you read it tell me what you think of my namesake Rebecca."

And again, on the tenth of May, 1820, she wrote, "I am glad you admire Rebecca, for she is just such a representation of a good girl as I think human nature can reach - Ivanhoe's insensibility to her, you must recollect, may be accounted to his previous attachment - his prejudice was a characteristic of the age he lived in - he fought for Rebecca, tho' he despised her race - the veil that is drawn over his feelings was necessary to the fable, and the beautiful sensibility of hers, so regulated yet so intense, might show the triumph of faith over human affection. I have dwelt on this character as we sometimes do on an exquisite painting until the canvass seems to breathe and we believe it is life."

Rebecca could well sympathize with her namesake whose love for someone not of her faith stood as an unsurmountable barrier between them. She too, it is said, faced the same problem and her case as that of her fictional namesake saw "the triumph of faith over human affection."

American Jewish history has been enriched by the publication of the Letters of Rebecca Gratz. Quite apart from its Jewish significance, her letters are an important contribution to social history. For the running comment on men, on books, on the arts, and important events of a keen and observant mind during those significant years 1811-1866, can not but be a marked addition to American history. For during those years, three wars were fought, a continent spanned, cities were built, slaves emancipated. During those years American literature was enriched and firmly established by such men as Irving, Longfellow, Whittier, and Emerson. More than half a century of comment on events which included the steamboat, the Erie canal, and railroads. Politics frequently form a large part of her observations in her letters. Henry Clay, whose close friend Rebecca Gratz was, is very often mentioned. More than at any other time, she became a partisan during his presidential campaigns, following with the keen eagerness of a loyal friend the numerous political ups and downs of this great man.

In her personal life, Rebecca was a consistently devout and observant Jewess. Each day began and ended with prayer. She was very self-critical, and constantly examined herself searchingly. She welcomed social and philanthropic service and filled her life with the performance of numerous duties and obligations. She made a home for her unmarried brothers. She mothered and reared the nine orphaned children of her sister, Rachel Moses.

As early as 1818 Rebeeea Gratz had become concerned with the idea of providing improved religious education for Jewish ehildren. That year she conducted a school for eleven children in her own home, with help from an itinerant young rabbinical scholar from Virginia.Though this particular effort proved short lived, her interest continued when she became acquainted with the Christian Sunday school movement through her friendship with several Protestant ministers who were active in it. She organized, in 1838, a Jewish counterpart. Under the sponsorship of the Female Hebrew Benevolent Society, the Hebrew Sunday School Society of Philadelphia began to function on March 4th, her birthday-with about sixty students, the founder herself serving as president until 1864. Though much of the financial support and most of the teaching staff came from the old colonial congregation Mikveh Israel, the school was open, free of charge, to boys and girls from all parts of the Philadelphia Jewish community. It continued, with subsequent modifications, into the twentieth century, as the model for all similar institutions in the United States. It represents her most significant accomplishment. She early showed an interest in charitable work. At the age of twenty she helped to organize in Philadelphia the pioneering Female Association for the Relief of Women and Children in Reduced Circumstances, of which she was the first secretary. She was among the founders of the nonsectarian Philadelphia Orphan Asylum, chartered in 1815, and its secretary for over forty vears. She later created the Female Hebrew Benevolent Society (1819) and the Jewish Foster Home and Orphan Asylum (1855). Sensing community needs in other areas, she also led in the establishment of the Fuel Society and the Sewing Society.

Besides her home and public duties, Rebecca Gratz found time to keep in close touch with her scattered family, and her hosts of relatives and friends. She was often called in to nurse the sick, and never did she fail to give aid and assistance and comfort to those who called upon her.

And what of her rare and beautiful spirit, her delicate bubbling, effervescent sense of humor, her constant dwelling with the best and finest of books, of music and art, her high sense of moral obligation, her self-sacrifice, her dignity, quiet bearing, modesty, simplicity and rare charm? She was richly endowed - and generously and unsparingly and unstintingly, did Rebecca Gratz share her gifts with those about her. She was aptly acclaimed, and remains so today, as the greatest American Jewess.

There have not been many medals issued honoring Rebecca Gratz. Among the finest of all medallic issues is the Rebecca Gratz medal issued by the Magnus Museum for their American Jewish Hall of Fame series. The museum consultant for this high quality artistically designed medallic series is A.I.N.A. director Mel Wacks.

. In the forward of the book "Great Jewish Portraits in Metal", which is a catalog of the selected plaques and medals from the Samuel Friedenberg Collection of the Jewish Museum in New York, Stephen S. Kayser of the University of Judaism in Los Angeles wrote "In assembling his collection of medals and plaques, the late Samuel Friedenberg was governed by two objectives; to gather medals of Jewish interest in the widest sense, including those of non-Jewish origin, with bearing on the Bible and Jewish history; and to commemorate Jewish notables in both the fields of Jewish scholarship and general civilization. Samuel Friedenberg thus created an encyclopedia of Great Jewish Portraits in Metal. Since the number of medals of specific Jewish content are historically few, it became necessary to commission medallic plaques as well. Several well known artists were engaged for this purpose.

The oval shaped Rebecca Gratz medal was created by the artist Mantel on commission from Mr. Friedenberg. It is indeed appropriate to have iinclude this gracious lady among the notables in the collection.

Rebecca Gratz lived to the age of eightv-eight. She died at Philadelphia and was buried in the old Jewish cemetery on Spruce Street, between Eighth and Ninth streets.

# United States 4% Consols
## by Jerry Tralins

Every government, at one time or another, must go into the world financial market to borrow money. The United States is no exception. In addition to other fiscal paper, the United States 30 year long bond, at the date this article is being written, has a yield of 7.30%. Individuals, pension funds and both domestic and foreign bankers and investors are the main purchasers of these government obligations.

Hundreds of years ago, countries who needed to borrow money contracted with 'court bankers', extremely wealthy people who became the government lenders. In 1822, the Imperial Russian Government asked the Jewish firm of N.M. Rothschild & Sons of London, at that time the world's wealthiest bankers, for a loan. Rothschild conceived the idea to act as a contractor by consolidating the loan, after taking a considerable commission for themselves. The bonds sold all over the world as a 100 year annuity, by offering interest payments from his London offices. The success of this venture paved the way for others.

Under the Funded Loan Acts of July 14th, 1870 and January 20th, 1871, the United States issued 4% Consols. These were coupon bonds. From the illustrated document, it can be seen August Belmont & Co., the Rothschild agent in the United States, on behalf of N.M. Rothschild & Sons, Drexel Morgan & Co., J & W Seligman & Co., and Morton, Bliss & Co., all of London, acknowledged receipt to the Treasurer of the United States for One Million Dollars in 4% Consuls. The bonds, issued in $1000 denominations, serial numbered 101,576 to 102,575, were payable in 1907, thirty years after issue.

The illustrated receipt, No.10, dated April 10th, 1879 , a duplicate marked in red vertical letters, was acknowledged and signed for by N.M. Rothschild & Sons in London. It is believed the original document was retained by the United States Treasury Department and is in the United States Treasury archives.

It is evident that an increased commission for the sale of these bonds was renegotiated, since the date of the initial agreement, June 9th, 1877 has been changed to January 21st, 1979. While the bonds were received on April 10th, 1879, interest by the United States was paid from April 1st, which amounted to a considerable sum of money at that time.

The Jewish connection for this article is the consortium of bankers. Aside from the Rothschilds, August Belmont, their American representative and correspondent, was a New York City banker who, amongst other ventures, financed the building of the city's subway systems. Belmont racetrack on Long Island bears his name.

The Jewish Seligman Brothers, performed a significant role in capitalizing Civil War debt of the United States in Europe, at the time when British attitude and sentiment leaned to the Confederate States of America because of their need for cotton in the Manchester mills.

# 1877---1907.

## UNITED STATES FOUR PER CENT. CONSOLS.

**LONDON, ENGLAND.**

No. 10

April 10th 1879

Received this day from the SECRETARY OF THE TREASURY OF THE UNITED STATES OF AMERICA [One million dollars] in United States Four per Cent. Consols (COUPON BONDS) issued under the Funded Loan Acts of July 14, 1870, and January 20, 1871, as follows:—

| Nos. | | | Bonds of | | |
|---|---|---|---|---|---|
| Nos. | @ | inclusive | Bonds of | $50 each | $ |
| " | " | " | " | 100 | " |
| " | " | " | " | 500 | " |
| 101.576 | 102.575 | (1.000) | " | 1,000 | " 1000000 |
| " | " | " | " | 5,000 | " |
| | | | Total | .. .. | $ 1000000 |

with Coupons attached, bearing interest from April 1st 1879 January 21. 1879

These Bonds are received under an agreement dated June 9th, 1879, between the SECRETARY OF THE TREASURY of the UNITED STATES OF AMERICA, and AUGUST BELMONT & Co., on behalf of N. M. ROTHSCHILD & SONS, of London, and associates, and themselves; DREXEL, MORGAN & Co., on behalf of J. S. MORGAN & Co., of London, and themselves; J. & W. SELIGMAN & Co., on behalf of SELIGMAN BROTHERS and themselves; and MORTON, BLISS & Co., on behalf of MORTON, ROSE & Co., of London, and themselves; ~~and the First National Bank of the City of New York.~~

Asst Register

Asst Treasurer

DUPLICATE

# Are They All Round?
## by Shmuel Aviezer

Mostly, they are! Round coins are the easiest to manufacture in mass-production. Blanks are separately produced beforehand in round shapes. They are then fed into automatic presses which are capable of striking around 750 coins per minute. The round shape is preserved under the 200 ton pressure of the press by installing round collars in the exact location of striking. This collar is also instrumental in simultaneously applying at the edge of the coin variously-formed reeds as designed therein.

Nevertheless, different factors, in permanent or provisional circumstances, oblige the issuing authorities to produce coins that are not round. Of these factors two are dominant:

1. The need to facilitate identification by the public of a coin series without fixing the diameter in an inconvenient large or small size.
2. Because of significant rate of illiteracy in certain countries, different shapes of coins make identification easier.

Manufacturing coins not in the round category usually costs more, and involves overcoming logistic problems, both in the blanking and in the striking processes. The initial decision to produce the U.S. one dollar coin at the end of the seventies, depicting the effigy of Susan B. Anthony, was to apply an eleven-sided edge. But after some study, it was found that such a finishing might raise production costs by about 40%, apart from expected technical hindrances. It was then decided that the eleven sides, which were already approved as part of the coin design, should be shifted from the edge to the surface of the coin, as an inside bordering, leaving the edge to be produced in the round shape.

This might have been a most crucial decision, as the absence of the sided edge of the 26.5 mm coin brought it dangerously nearer to the 25 cent coin ("the quarter") with its 24.5 mm diameter and same metal composition. This step has caused great confusion in identity by the public to such an extent that the distribution of the coin was suspended two years later, leaving hundreds of millions idly stacked in the safes of the U.S. mint.

In surveying many hundreds of circulation coins in about 150 countries, more than 90% were in round shape. The geometric forms usually applied in most of the unrounded coins were as follows:

a) Serrated edge - examples in the coins of India, Sudan and Burma
b) Square edge - in India and Burma.
c) Many-sided edge - Tanzania, Papua, Swaziland.
d) Hexagonal (six-sided) edge - Virgin Islands.
e) Octagonal (eight-sided) edge - India, Malta.
f) Rectangular edge - Tonga.

What is worth mentioning here is the seven-sided 50 new-pence coin of Britain, issued in the late sixties, among the first coins within

the framework of the decimal reform that was due to be introduced in 1971. This unusual shape was decided upon to meet two purposes: producing a coin of the parallel value to the then existing 10 shilling coin in the same diameter, while differentiating it by the sided edge, so the public can detect the equality in value. A most interesting feature in this finishing was the form of the angles, which were rounded at the meeting points of the sides allowing the rolling of the coin as in a round one.

In Israel only three cases of coins produced in other than round edges are known. First, the ten pruta coin of 1952, struck in aluminum, which has had twelve scallops at the edge with a diameter of 24.5 mm. This was meant to avoid confusion with the copper-nickel 50 pruta coin, in circulation since 1949, in the close 23.5mm.

The second example was the one agora coin, which replaced the ten pruta coin in 1960. The gradual decreasing value of the pruta in the first decade of Israel's existence made impractical the 1000-unit division of the Israel pound. It was decided therefore to introduce a 100-unit division, choosing the name "agora" for the basic unit that countervalued ten prutot. In order to create the similarity in value, one agora coins were struck in aluminum in the same scalloped edge as with the ten pruta coin, though in a reduced diameter of 20mm. Along the twenty years this coin was in circulation, it was causing more and more headache in its production parallel to its constantly depleting value. The cost of its production surpassed its face value during the seventies, but its annulment was postponed because of:

a) Introduction of the Value Added Tax in Israel in 1976, which enforced precise calculation of the then 8% tax which subsequently raised the need to provide the smallest denominations

b) Bus fares were periodically adapted to the cost of living index and often fixed in agorot units. This coin ceased being legal tender with the introduction of the sheqel series in February 1980.

The relatively recent issue of NIS 5.- coin, into circulation in January 1990, typify the third time an Israeli coin carried a different edge than the usual rounded one. This coin has twelve sides, signifying, among other symbols, the twelve tribes of Israel, with rounded angles to facilitate rolling. The many-sided concept was applied to this coin in order to endow it with all the prerequisites of a conspicuous, easily identifiable coin that bears the highest face value among Israeli coins. The shape and the edge pattern of the NIS 5.- coin were chosen after probing the public opinion in a special survey. This was undertaken in order to implicitly avoid possible criticism which had greeted the small NIS 1.- coin introduced with the 1985 currency reform. Technical problems in producing such a coin, first in a European mint and afterwards in the Jerusalem mint, were somehow overcome and the coin has been applauded unequivocally by the public since its issue.

# Commemorating Personalities on Israeli Circulation Coins

## By Shmuel Aviezer

One direct effect of the inflation in Israel at the early eighties, which was hovering above 100% a year, was the steep wearing out of the face value of Israeli banknotes. At no reasonable time, effigies of eminent personalities which had dominated Israeli banknotes for long years, such as Theodore Herzl, Chaim Weizman and David Ben-Gurion, were bound to disappear as, because of their decreasing values, they were being replaced by coins of the same denominations.

An idea that these personalities may be depicted on new higher denominations was discarded. It was believed that the appearance of a certain personality on a new banknote with a denomination that differs from the one on which it had been incorporated for years would lead to confusion, especially when not enough time had elapsed for the public to forget the tie between that personality and the former denomination.

Upon airing the issue at the Currency Department of the Bank of Israel and after gaining the approval of the Public Committee for Planning Banknotes and Coins, an appropriate formula was adopted as follows: Commemorate the portraits of the personalities, whose banknotes were withdrawn from circulation, on a limited quantity of circulation coins of the same denomination to be distributed with the regular issue of that coin. The specifications of these personality coins are to be the same as those of the regular ones.

Following are the coins issued under this category:

A) Theodore Herzl coin, 10 sheqalim, 1984

The withdrawal from circulation of the 10 sheqalim banknote on February 25, 1982, provided the first opportunity to execute the principle as adopted. At first the illustration of elevated images on a coin, as is customary elsewhere, raised the question if this method coincides with the teaching of the Second Commandment, "Thou shall not make unto thee any graven image or any likeness of anything ..." (Exodus 20, 4). Prof. Yigael Yadin, then chairman of the Public Committee for Planning Banknotes and Coins, suggested to follow the manner in which the Herzl gold coin of 1960 was produced, namely stationing a profile of the Herzl effigy in a lower plain than the surface of the coin so it will not be conspicuous. Support to this idea was traced in Shulhan Aruch teachings "The Prepared Table",' an authoritative code of Jewish Laws, written by Joseph Caro (1488-1575) that "images on coins, in common use, are allowed".

Now a modern captivating method of production was sought after.

The example of the 1979 Swiss five francs coin, issued to honor Albert Einstein, was found to be appropriate to meet both requirements: An incused brilliant silhouette surrounded by higher matt surface of the theme and innovative execution of the design. Both Chief Rabbi Shlomo Goren and the Chairman of the Advisory Council of the Bank of Israel, Rabbi Abraham Shapiro, approved this procedure.

In choosing the background pattern that embraced the effigy it was decided not to follow the Swiss method (they had the letter "E" repeated all over the surface in rows). To put "H" for Herzl in repetitive pattern was turned down as this Hebrew letter signifies the name of the Lord. At the end, the background structure in matt finish was formed by the repetition of the whole word "Herzl" in Hebrew.

The graphic artist Gabi Neuman prepared the basic drawing for the coin. This drawing guided the engravers of the Swiss mint to mould the model and the coin was subsequently minted there. The minted coin, widely applauded, was put into circulation on January 10, 1984. The relatively small quantity issued, two million pieces, was quickly treated by the public as a collector's item and was never really used in day to day transactions.

B) David Ben-Gurion coin, 50 sheqalim 1985

This coin was prepared in the same procedure as with the Herzl coin. Gabi Neuman drew the basic sketch for the coin, structuring the background pattern from a repetitive form of the menorah, the candelabrum which appears on the state emblem. As with the Herzl coin, the brilliant silhouette of David Ben-Gurion was created by the elevated texture of the candelabra.

A limited mintage of one million pieces was struck at the French mint, and was introduced into circulation on January 2, 1985. This issue was also treated by the public as a collector's item.

C) Zeev Jabotinsky coin, 100 sheqalim 1985

While preparing a regular coin to replace the Jabotinsky banknote, denominated at 100 sheqalim, Gabi Neuman was entrusted with the drawing of a model for a special Jabotinsky coin in the same method of the preceding two coins. The enfolding structure was formed by repetitive stars of David. A new element was added to this coin: the incused signature of Jabotinsky. A quantity of two millions was minted at the French mint. The coin was issued on May 12, 1985.

D) Baron Edmond de Rothschild - ½new sheqel, 1986

This is the first personality coin issued within the new sheqel series whereas the former three were old sheqel denominated.

The framework surrounding the brilliant silhouette of the Baron Edmond de Rothschild was weaved by assembling the names of 44 settlements in Eretz Yisrael that were founded or supported by the Baron, exactly the same names which were incorporated in the banknote of 500 (old) sheqelim, bearing the portrait of the Baron. In forming the Baron's silhouette, some of the letters were cut into, but graphically this finishing was thought to be the most preferable.

Contrary to the other models, the plaster mould of this coin was produced by the Israeli modelist Mr. Tidhar Dagan on the basis of Mr. Neuman's drawing. The minting was entrusted to the Dutch mint in Utrecht. An issue of two million coins was put into circulation starting July 27, 1986.

E) Rambam (Maimonides) coin, one new sheqel, 1988

Although the distribution of one sheqel note was discontinued by the end of 1986, the issue of a coin bearing the Rambam likeness took some time to produce because of two main reasons:

1) Bank of Israel Governor, Moshe Mandelbaum, voiced his reservations about the issue of a coin carrying the image of Rambam as this could invoke undue reaction from certain parts of the public, as had happened when the banknote with the Rambam portrait was first issued on November 17, 1983 in the denomination of 1,000 (old) sheqalim.

2) The small dimensions of the coin (18 mm in diameter) may not give ample credit to the personality in precise look and details.

A proposal to prepare a larger coin especially for this limited issue was discounted as earlier discussions at the Bank resulted in a decision not to change the diameter of the original coin. The ultimate course of action taken was to prepare an experimental specimen with the brilliant effigy of Rambam surrounded by a relief of plain surface.

The Munich mint succeeded in striking a magnificent product which gained overall approval. The whole quantity of one million pieces was subsequently struck and made ready for circulation on July 27, 1988. This coin was also incorporated in a specially packed series of circulation coins, from one agora to one sheqel, specifically issued on the occasion of the 40th anniversiry of the State of Israel.

F) Levi Eshkol coin, 5 new sheqalim 1990

Mr. Gabi Neuman, the graphic artist who drew all the designs for the personality coins, again composed the structure for this coin which was to be issued in the same principle as all the earlier coins of this series.

This structure was formed by dense parallel vertical lines out of which the image of Levi Eshkol emerges in brilliant finish.

Generally, the personality coins were placed into circulation a few months after the issue of the regular coin that replaced the withdrawn banknote of the same denomination.

Thus, the finished Levi Eshkol coin, with its twelve sides as in the regular coin, was placed into circulation on September 12, 1990, in a limited quantity of half million pieces. The 120 pearls, parallel to the 12 sides of the coin, were also integrated in the same form as in the regular coin, adding to its allure.

G) Chaim Weizman coin, 5 new sheqalim 1992

In the parade of personalities that have been commemorated on special editions of circulation coins, a coin portraying the likeness of Prof. Chaim Weizman was missing. The apparent reason for this was that when the 5 (old) sheqalim banknotes was withdrawn from circulation and replaced by a coin, the face value was very low and the relentless high rate of inflation at the time did not justify the issue of a special personality coin in such a low denomination.

As the Israeli economy reached relative stabilization in the early nineties, it was thought at the Currency Department of the Bank of Israel that this could constitute a propitious opportunity to issue a coin commemorating Chaim Weizman, endowing it with the face value of 5 new sheqalim. Indeed that was a departure from the rigid principle adhered to in issuing all the previous personality coins. That is in having been of the same denomination as the banknote they replaced. But with the issue of a sister coin to the Levi Eshkol 5 new sheqalim coin, in the same specifications, it was thought it could harmonize with the whole series, especially as there were not any immediate plan to issue further personality coins in the near future.

And so Mr. Neuman was again approached and asked to draw the effigy of Chaim Weizman in the same method as was done with the Levi Eshkol coin, but with the addition of Prof. Weizman's signature on the lapel. The quantity of one and a half million pieces were placed into circulation on November 17, 1992.

This coin, together with its six predecessors of personality coins, have created a specific category of commemorative coins within the framework and range of circulation coins. They can be obtained at a relatively low cost, while presenting at the same time a coveted display of Israel's numismatic items which avid collectors are highly tempted to reach for.

These issues of the Bank of Israel, as well as all commemorative issues of the Israel Government Coins and Medals Corp. are available from the A.I.N.A. new issues office P.O. Box 836 Oakland Gardens, N.Y. 11364.

# George Washington Inaugural Commemoratives

## by Peter S. Horvitz

The inauguration of George Washington as the president of the United States in New York on April 30, 1789, was not only a momentous event in the history of America, but also a momentous event in the history of the Jewish people.

Perhaps for the first time since the fall of Bar Kochba, a Jewish religous leader officially participated in the ceremonial installation of the chief of state of a sovereign nation. Among the fourteen clergymen who helped swear in Washington on that day was Rabbi Gershom Mendes Seixas (1745-1816).

Rabbi Seixas had a distinguished career marked both by his patriotic support of the revolutionary cause and his efforts in support of Jewish institutions. At various times, Seixas was the leader of New York's Congregation Shearith Israel and Philadelphia's Mikveh Israel, two of the oldest congregations in America.

At the same period, Gershom Seixas's brother, Moses, was leader of Newport, Rhode Island's Touro Synagogue, the oldest synagogue building still standing in our country. For an excellent account of Gershom Seixas see Peter Rabinowitz Solis-Cohen's article "Rabbi Helped Swear in Washington" in the September-October, 1989 issue of The Shekel. Also be sure to look at p. 14 of the same issue for an additional illustration of a Gershom Seixas medal.

The intent of the present article is to point out that collectors of Judaica should not overlook this important area of collecting. Besides pieces issued at the time, commemoratives of the first Washington inauguration are literally legion. Large numbers of issues were made in both 1889 and 1939. The latter issues are mostly associated with the New York World's Fair of that year. At least one such piece should be represented in an overall collection.

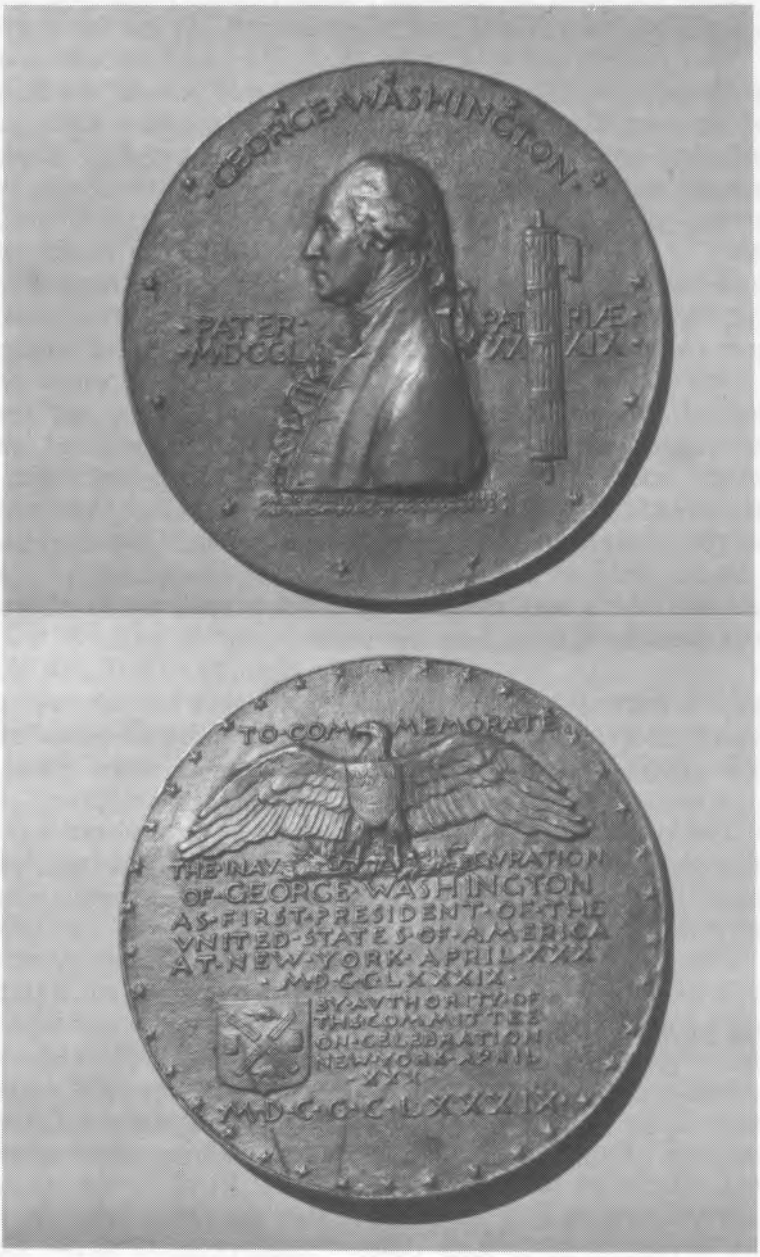
The illustrated piece has my vote as the most beautiful such medal. It was issued in 1889 by the Committee on Celebration New York. The artist of this bronze medal is the great American sculptor Augustus Saint-Gaudens (1848-1907).

This 115 millimeter piece, in high relief, was cast by the Gorham Company under the personal supervision of the artist. This medal is listed as number 53 in Susan H. Douglas's catalog of the issues of 1889, first published in The Numismatist in 1949 and reprinted as a pamphlet.

More than a year after the inauguration, even though the Jewish population of the new country remained minuscule and of no political importance, Washington wrote to the Congregation of Newport, Rhode Island, "May the children of the stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other

inhabitants, while every one shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid."

One of the great tragedies of the American political system has been that far too often our leaders have placed their own personal consciences in a secondary position to "political necessity." One of the residing resources of strength for our republic is the image and memory of George Washington, who did not.



# Four Hundred Shekels in Hebron
## by David Hendin

Hebron, in Biblical Judea, has dominated the news from the Middle East in the last few months. The very spot where the sad massacre of Arabs at prayer occurred is of great historic importance, and of special interest with regard to money in Old Testament times.

The story is told in Genesis, chapter 23, which we condense here:

> *"And Sarah died in Kiriath-arba--the same is Hebron--in the land of Canaan; and Abraham came to mourn for Sarah, and to weep for her. And Abraham rose up from before his dead, and spoke unto the children of Heth, saying: 'I am a stranger and a sojourner with you; give me a possession of a burying-place with you, that I may bury my dead out of my sight. ' . . . 'entreat for me to Ephron the son of Zohar, that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for the full price let him give it to me in the midst of you for a possession of a burying place. '. . . 'My lord, hearken unto me; a piece of land worth four hundred shekels of silver, what is that betwixt me and thee? Bury therefore thy dead.' And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the hearing of the children of Heth, four hundred shekels of silver, current money with the merchant.*
>
> *So the field of Ephron, which was in Machpelah . . . and the cave which was therein, were made sure unto Abraham for a possession of a burying-place . . . "*

Later we learn that after Sarah was buried in the cave of the Machpelah in Hebron, Abraham, Isaac, Jacob, Rebecca, and Leah--the Matriarchs and Patriarchs except for Rachel-- were also buried there.

This family graveyard was purchased by Abraham for "four hundred shekels of silver, current money with the merchant." In fact, it is one of the earliest real estate transactions on record (others are recorded in Babylonian tablets).

We have here an opportunity to be reminded that even though today a "shekel" is a type of coin--and it was also a coin 2,000 years ago--coins had not yet been invented when Abraham was alive. (It is generally believed that the events in Genesis took place during the Middle Bronze Age, about 2000 to 1550 B.C.E. The first coins came into use in Lydia in Asia Minor late in the 7th century B.C.E.)

Indeed, even though precious metals were being used in trade, Old Testament references to specific coins of the First Temple period and earlier are anachronistic. The reality is that the historians who put the Bible into writing lived in later times, when coins of silver and gold

were commonly used. Thus these writers incorrectly assumed that coins had been used during the earlier periods as well.

Indeed, if Abraham's 400 shekels of silver had been coins, there would have been no reason to weigh them during the transaction. Both literary and archaeological evidence tell us that the precious metals of Old Testament days were probably in the form of ingots or jewelry, cast in various sizes for ease in handling.

For example, "The man took a golden ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold . . ." (Genesis 24:22).

The importance of weighing precious metals during a business transaction is stressed many times in the Old Testament: "And I bought the field that was in Anatoth of Hanamel mine uncle's son and weighed him the money, even seventeen shekels of silver. And I subscribed the deed, and sealed it, and called witnesses, and weighed him the money in the balances." (Jeremiah 32:9-10).

In ancient times, just as there are today, there were plenty of scoundrels who figured they could cheat in business transactions by keeping two sets of weights--a light and a heavy--in their bags. One was for selling, the other for buying!

Thus we are warned in Leviticus 19:36: "Just balances, just weights, a just ephah [a unit of dry measure], and a just hin [a unit of liquid measure], shall ye have."

In fact we are warned again and again. "Thou shalt not have in thy bag diverse weights, a great and a small." (Deuteronomy 25:13). The Prophets have many mentions of this problem: here are two:
"As for the trafficker the balances of deceit are in his hand." (Moses 12:8) and "Shall I be pure with wicked balances, and with a bag of deceitful weights?" (Micah 6:11).

The shekels were weighed most often against stone weights of various denominations. From the Israelite period (9th to 7th centuries B.C.E.) we know of many dome-shaped stone weights. There are shekels, multiple shekels, and several fractions of shekels. At that time the average shekel weighed 11.4 grams.

Some of these fractions arc mentioned in the Old Testament. The "beka" was half a shekel; "A beka a head, that is, half a shekel, after the shekel of the sanctuary." (Exodus 28:36). The "pim" was two-thirds of a shekel; "And the price of the filing was a pim." (I Samuel 13:21).

The "gerah" was one-twentieth of a shekel. In Akkadian the word "gerah" means "a grain of carob seed", which probably matched its small size: "This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary, the shekel is twenty gerahs half a shekel for an offering to the Lord." (Exodus 30:13).

# ISRAEL'S Money & Medals UPDATE

## by Dr. Gary P. Laroff

### Update #8: State Medals 1988 - 1990

This update to *Israel's Money and Medals* continues the State Medals Series where it left off on page SM-106 with the 1988 "Mazeltov by Mane-Katz" issues, SM-106 through SM-106d. The following pages, when removed or photocopied and inserted in the book after page SM-106, bring the state medals up through page SM-114 and the 1990 "Jewish Fighters Against the Nazis" issue, number SM-121. In the following months, we will continue updating the state medals.

State medals are official medals issued exclusively by the Israel Government Coins and Medals Corporation (IGCMC). They differ in principle from Commissioned medals in which a private or public organization ("commissioning agency") has officially commissioned the IGCMC to strike medals for ceremonial distribution. Often, these latter medals have not been made available for distribution to collectors.

State medals generally have the words "State of Israel" in Hebrew and English on either side of the emblem of the State (the Menorah) in an incuse engraving on the rim. Some commissioned medals also have this inscription. Profits from the sale of state medals are devoted to the restoration and preservation of archeological sites.

*Israel's Money and Medals Updates* are researched and written by Dr. Gary P. Laroff, who is working closely with Sylvia H. Magnus on this effort. The content of the checklist tables are further reviewed for accuracy by Ya'akov Mead, J. J. Van Grover and others. The current method of providing eight pages in the center of *The Shekel* makes them easily removed. The copyright to the book *Israel's Money and Medals* is held by Arnold H. Kagan. The format, content and tables in *Israel's Money and Medals Updates* are copyright Gary P. Laroff.

Correspondence on this column should be addressed to the author: Dr. Gary P. Laroff, P. O. Box 39, Tualatin, OR 97062-0039.

## Liberation—3, SM-107

New version of the Liberation Medal issued in 1988 in platinum only, in a very limited edition to honor the 40th Anniversary of the State of Israel. (See SM-1 and SM-21 for previous issues.)

Obverse: Symbolic of Israel liberated, a Jewish farmer planting a sapling, a woman joyfully lifting up her child, a seven-branched palm-tree and two clusters of dates. "Israel Liberated 1948" in Hebrew and English. Bottom: Israel's 40th Anniversary emblem.

Reverse: Replica of a Roman sestertius (quarter of a denarius), struck in Rome in 71 C.E. with a palm-tree in the center and on the right, a Jewess mourning (Personification of Judea) seated on a cuirass. On the left, a captive bearded Jew standing with his hands bound behind his back. In the background, weapons. The Latin inscription: "IVDEA CAPTA / SC" (Judea is captured/by decision of the senate). Around the border a chain (symbolizing captivity) and inscription, "Judaea Captive 70 C.E." in Hebrew and Latin.

Edge: "State of Israel" in Hebrew and English and the Menorah. Serial number and metal fineness: "Pure plat." Design: Ze'ev Lipman. Engraver: S. Kretschmer & Sons. Mint: Government Mint, Jerusalem.

| ✔ | Kagan # | IGCMC # | Year | Metal | Diam. mm. | Wt. gm. | Final Mintage | Issue Price |
|---|---|---|---|---|---|---|---|---|
| | SM-107 | 5515-7307 | 1988 | Platinum | 30 | 15.55 | <1,250 | $536.00 |

## Blessing Medal, SM-108

No blessing could be superior to the Priestly Blessing, repeated each day in the prayers of the Jewish people. The blessing is incomparable. "May the Lord bless you and keep you; the Lord make his face shine upon you, and be gracious unto you; the Lord lift up his countenance to you, and give you peace." (Numbers 6:24-27).

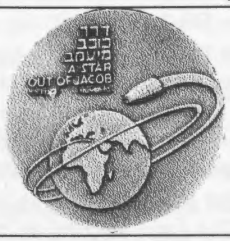
Obverse: Stylized drawing of the priest's hands while he blesses the people. "May the Lord bless you" in Hebrew and Latin.

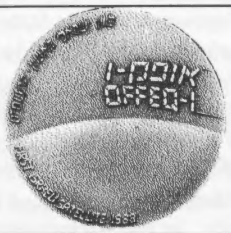
Reverse: Silver plate with engraved Priestly Blessing in ancient (First Temple period 7th century BCE) Hebrew script, used as a talisman. "Priestly Blessing" in Hebrew and Latin.

Edge: "State of Israel" in Hebrew and English and the Menorah. 37mm silver and tombac have serial number and metal fineness. The silver 19 mm. and gold 18mm, 13 mm. are milled. Designer: Gideon Keich. Engraver: S. Kretschmer & Sons, Jerusalem. Mints: Tombac and gold: Kretschmer & Sons; silver: Government Mint, Jerusalem.

| ✔ | Kagan # | IGCMC # | Year | Metal | Diam. mm. | Wt. gm. | Final Mintage | Issue Price |
|---|---|---|---|---|---|---|---|---|
| | SM-108 | 1515-9597 | 1988 | tombac | 59 | 98 | | $11.00 |
| | SM-108a | 2515-9379 | 1988 | Ag/935 | 37 | 26 | | $32.00 |
| | SM-108b | 2515-9191 | 1988 | Ag/935 | 19 | 3 | | |
| | SM-108c | 3515-9185 | 1988 | Au/750 | 18 | 4.4 | | $99.00 |
| | SM-108d | 3515-9135 | 1988 | Au/900 | 13 | 1.7 | | |

## "Offeq-1" Satellite, SM-109




Israel's first experimental satellite, named "Offeq-1", (Horizon-1) was placed in orbit on September 19, 1988. It's mission was to evaluate the generation of solar energy, transmission reception from space, the quality of Earth's magnetic field, and to monitor the operation of complex scientific systems in a weightless vacuum. Symbolic of its uniqueness was the fact that, contrary to other satellites of the world, which move in a west-east direction, "Offeq-1" moved from east to west, as if to illustrate the biblical verse, "and you shall spread out to the west." The medal was issued in palladium - a precious, rare hi-tech, silver-white metal.

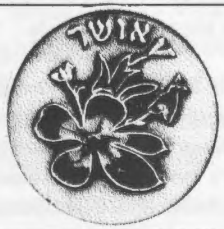
Obverse: A true sketch of the "Offeq-1" satellite rocketing out of Israel and orbiting the earth from east to west. "A star out of Jacob" (Numbers) in Hebrew and English.

Reverse: The name of the satellite "Offeq-1" in Hebrew and English streaking across the sky above the horizon. On the rim in Hebrew and English, "First Israeli Satellite 1988."

Edge: "State of Israel" in Hebrew and English and the Menorah. Palladium and bronze are numbered. SM-109b: "Pure Palladium." The gold medals are milled. Design: Gideon Keich Engraver: S. Kretschmer & Sons. Mints: Tombac and gold: S. Kretschmer; Palladium: Government Mint, Jerusalem.

| ✔ | Kagan # | IGCMC # | Year | Metal | Diam. mm. | Wt. gm. | Final Mintage | Issue Price |
|---|---|---|---|---|---|---|---|---|
| | SM109 | 1516-4592 | 1988 | tombac | 59 | 98 | 2,650 | $11.00 |
| | SM-109a | 3516-4180 | 1988 | Au/750 | 18 | 4.4 | <2,500 | $99.00 |
| | SM-109b | 5516-4370 | 1988 | Paladium | 37 | 31.1 | 1,070 | $230.00 |

## "Happiness" - Chaim Gross, SM-110



Chaim Gross is a superb artist of thoughtful workmanship and Chassidic heritage, with his deep-set Jewish roots flavored by a sense of humane universalism suggestive of joy, optimism

and unbridled energy. The "happiness" medal is a characteristic feature in his multi-instrumental, many-sided creativity.

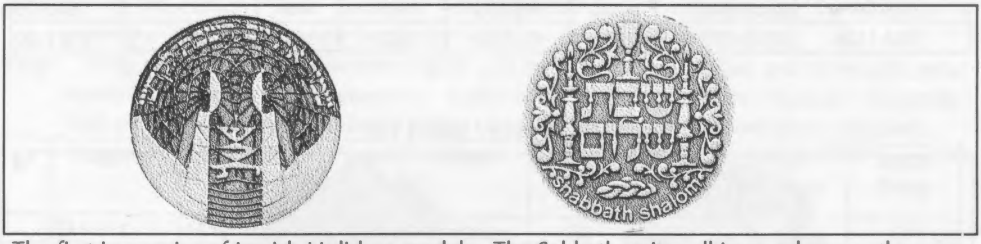
Obverse: A Drawing by Chaim Gross depicting a flower in full bloom, bearing the inscription "Happiness" in Hebrew. The gold and silver medals have the colorful flower hand enamel-painted; the bronze medal has a sunflower design without enameled paint.

Reverse: "Happy Children" a sculpture by Chaim Gross: two children in the center and three miniatures in the background. The words "Happy Children Chaim Gross."

Edge: "State of Israel" in Hebrew and English and the Menorah. Serial number and metal fineness on all medals. Design: Chaim Gross; Graphic Writing: Ruben Nutels; Enamel: Leon and Miriam Israel, Jaffa. Different hand painting on each medal. Hand enamel, baked in a kiln in the ancient manual way. Mint: Bronze medals: Hecht; Silver and gold: Government Mint, Jerusalem.

| ✔ | Kagan # | IGCMC # | Year | Metal | Diam. mm. | Wt. gm. | Final Mintage | Issue Price |
|---|---|---|---|---|---|---|---|---|
| | SM-110 | 1516-5700 | 1989 | bronze | 70 | 140 | <4,000 | $16.00 |
| | SM-110a | 2516-5370 | 1989 | Ag/935 | 37 | 26 | <3,000 | $49.00 |
| | SM-110b | 3516-5225 | 1989 | Au/585 | 22 | 6 | <3,000 | $139.00 |
| | SM-110c | 3516-5306 | 1989 | Au/750 | 30 | 15 | <1,500 | $299.00 |

## The Sabbath, SM-111




The first in a series of Jewish Holidays medals. The Sabbath unites all Jews, wherever they may be, drawing together the individuals within each community, as it is traditionally a family celebration. Rest from work is absolute and applies to ones servants as well, and even to the animals. The prohibition of work encourages the pursuit of intellectual and spiritual interests.

Obverse: Concentric rings symbolizing the six secular days of the week; at the center: a gate formed by two candles and the word "Shabbat" in Hebrew on a background in the form of the Tablets of the Law, illustrating the expression, "coming of the Sabbath." "Remember the Sabbath to keep it holy," in Hebrew, over a background of candlelight.

Reverse: "Shabbat Shalom" in Hebrew. (which means Sabbath of Peace - "Good Shabbos".) Various symbols of the Sabbath: two lit candles, a Kiddush cup, and a loaf of Challa bread, interwoven in a traditional ornamental design. "Shabbath Shalom," in English.

Edge: "State of Israel" in Hebrew and English and the Menorah. Tombac and silver with serial number and silver metal fineness; Gold: milled. Design: Obverse: Galia and Ilan Eisen; Reverse: Dror Ben-Daov. Mints: Gold and tombac: Kretschmer; Silver: Government Mint, Jerusalem.

| ✔ | Kagan # | IGCMC # | Year | Metal | Diam. mm. | Wt. gm. | Final Mintage | Issue Price |
|---|---|---|---|---|---|---|---|---|
| | SM-111 | 1518-7590 | 1990 | tombac | 59 | 98 | | $11.00 |
| | SM-111a | 2518-7372 | 1990 | Ag/935 | 37 | 26 | | $32.00 |
| | SM-111b | 3518-7188 | 1990 | Au/750 | 18 | 4.4 | | $99.00 |

## "Thank You" Medal, SM-112

A medal designed to be purchased as a gift that will say "Thanks a million," in the most delightful way.

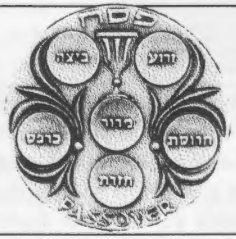
Obverse: The different words for "Thank You" in Hebrew, Yiddish, Czech, French, German, Russian, English, Arabic, Spanish and Japanese.

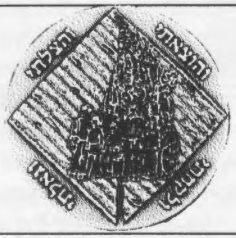
Reverse: In the center, a flower interwoven with the Hebrew word, "Thank you."

Edge: "State of Israel" in Hebrew and English and the Menorah. Tombac and silver with serial number and silver metal fineness; Gold: milled. Design: Nathan Karp. Engraver: Tidhar Dagan. Mints: Silver and tombac: Hecht; Gold: Government Mint, Jerusalem.

| ✔ | Kagan # | IGCMC # | Year | Metal | Diam. mm. | Wt. gm. | Final Mintage | Issue Price |
|---|---|---|---|---|---|---|---|---|
| | SM-112 | 1518-6706 | 1990 | tombac | 70 | 140 | | $13.50 |
| | SM-112a | 2518-6457 | 1990 | Ag/935 | 45 | 40 | | $40.00 |
| | SM-112b | 3518-6221 | 1990 | Au/585 | 22 | 6 | | $121.00 |

## Passover, SM-113



Second in a series of Jewish Holidays medals. The Exodus from Egypt is mentioned in the Bible 160 times — all the basic commandments of the Torah are connected with it in one way or another. Passover, the feast which commemorates Exodus, is also called "Season of our Freedom," thus expressing the spiritual meaning of the holiday throughout Jewish history. Passover is the time when the entire family assembles around the Seder table to pass on the nation's historical and spiritual heritage through the reading of the Hagadda.

Obverse: Passover Plate inscribed with the words, "Passover" in Hebrew and English. Elijah's Cup and the six symbolic foods of the Seder: shank bone of the lamb, an egg, bitter herbs, Haroseth, parsley or celery and horseradish.

Reverse: In Hebrew, the four words of deliverance from Exodus chapter 6, "I will **bring you out**; I will **rid you out of their bondage**,; I will **redeem**; I will **take you**." In the center, a piece of matzo with figures in passage from bondage to freedom.

Edge: "State of Israel" in Hebrew and English and the Menorah. Tombac and silver with serial number and silver metal fineness; Gold: milled. Design: Nathan Karp. Engraver: Hecht. Mints: Gold and tombac: Hecht; Silver: Government Mint, Jerusalem.

| ✔ | Kagan # | IGCMC # | Year | Metal | Diam. mm. | Wt. gm. | Final Mintage | Issue Price |
|---|---|---|---|---|---|---|---|---|
| | SM-113 | 1519-1599 | 1991 | tombac | 59 | 98 | | $11.00 |
| | SM-113a | 2519-1371 | 1991 | Ag/935 | 37 | 26 | | $32.00 |
| | SM-113b | 3519-1187 | 1991 | Au/750 | 18 | 4.4 | | $99.00 |

## Rosh Hashana, SM-114

Third medal in the Jewish Holidays series. Rosh Hashana, the Jewish new year, is a holiday, when festive joy mingles with awe and the "Day of Judgment" when the Shofar is sounded. The loud and resounding tones seem to echo their message, reminding us that we all want the merit of being inscribed for a sweet, healthy and prosperous year.

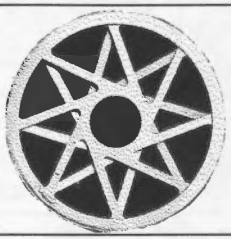
Obverse: A learned Jew covered with a Talith (prayer shawl), blowing the Shofar. "Happy New Year" in English and Hebrew. "Day of blowing the Shofar" in Hebrew.

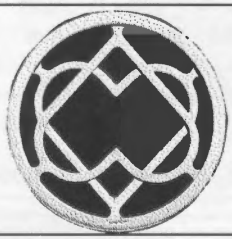
Reverse: In the center, "Rosh Hashana" which topped by a crown forming the shape of a pomegranate. The Hebrew inscription of "New Year Blessing."

Edge: "State of Israel" in Hebrew and English and the Menorah. Tombac and silver with serial number and silver metal fineness; Gold: milled. Design: Alex Deutsch. Engraver: Tidhar Dagan. Mints: Tombac: Hecht; Gold and silver: Government Mint, Jerusalem.

| ✔ | Kagan # | IGCMC # | Year | Metal | Diam. mm. | Wt. gm. | Final Mintage | Issue Price |
|---|---|---|---|---|---|---|---|---|
| | SM-114 | 1519-3591 | 1991 | tombac | 59 | 98 | | $11.00 |
| | SM-114a | 2519-3373 | 1991 | Ag/935 | 37 | 26 | | $32.00 |
| | SM-114b | 3519-3189 | 1991 | Au/750 | 18 | 4.4 | | $99.00 |

## "A Star is Born" - Kinetic, SM-115
## "As One Heart" - Kinetic, SM-116





Mr. Naim Basson specializes in kinetic art, and invites you to become a part of the creative process. You can create endless, fascinating shapes and patterns as you rotate the different parts of the medals

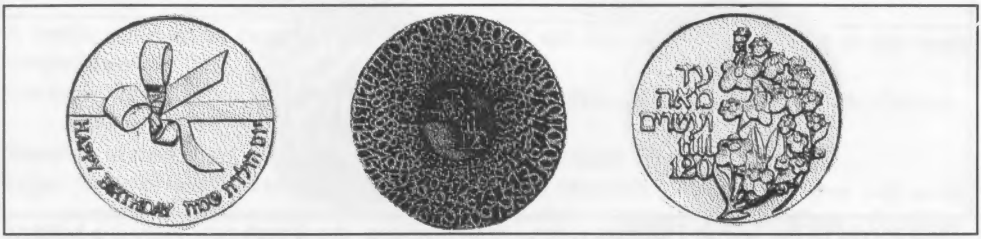
"A Star is Born" contains two eight-pointed stars moving within a wheel, which together form an ever-changing multi-pointed star. When moved they create movement and change.

"As one Heart" contains two moveable hearts within a wheel, which can converge into one.

Edge: "State of Israel" in Hebrew and English and the Menorah. Serial number and metal fineness: Design: Naim Basson. Dies and mint: Credit Gold.

| ✔ | Kagan # | IGCMC # | Year | Metal | Diam. mm. | Wt. gm. | Final Mintage | Issue Price |
|---|---|---|---|---|---|---|---|---|
| | SM115 | 2518-8506 | 1990 | Ag/925 | 50 | 20 | | $49.00 |
| | SM116 | 2518-9502 | 1990 | Ag/925 | 50 | 15 | | $49.00 |

## "Happy Birthday", SM-117




This medal was designed to be used as a lasting and unforgettable "Birthday Card" of value.

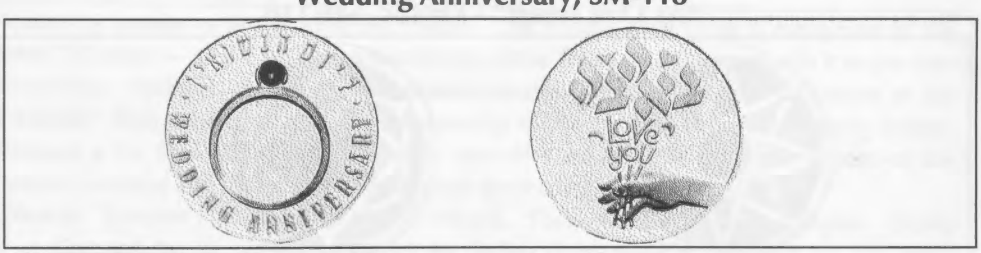
Obverse: In the center, a bow, symbolizing a birthday present. Around the bottom in rim in English and Hebrew, "Happy Birthday."

Reverse: Tombac: the Hebrew words, "till 120," the traditional Jewish wish for "many happy returns." Around the center, circles of numbers from 1-120. Silver and gold: in the center, a bouquet of flowers, "till 120." in Hebrew and English.

Edge: "State of Israel" in Hebrew and English and the Menorah. Tombac and silver with serial number and silver metal fineness; Gold: milled. Design: Obverse: Lili Sheer; Reverse: Ruben Nutels. Engravers: Moshe Man and Tidhar Dagan. Mints: Tombac: Hecht; Silver: Government Mint, Jerusalem; Gold: Kretschmer.

| ✔ | Kagan # | IGCMC # | Year | Metal | Diam. mm. | Wt. gm. | Final Mintage | Issue Price |
|---|---|---|---|---|---|---|---|---|
| | SM-117 | 1516-6594 | 1990 | tombac | 59 | 98 | | $11.00 |
| | SM-117a | 2516-6376 | 1990 | Ag/935 | 37 | 26 | | $32.00 |
| | SM-117b | 3516-6182 | 1990 | Au/750 | 18 | 4.4 | | $99.00 |

## Wedding Anniversary, SM-118




This medal was designed as a wedding anniversary keepsake.

Obverse: In the center, a wedding ring with inset jewel: ruby in the gold 18 mm medal, amethyst in the silver medal, a pearl in the tombac medal, no gem in the 12.5 mm gold. "Wedding Anniversary" in Hebrew and English.

Reverse: In the center, a hand, offering a bouquet of flowers, making up the words, "Love you" in English and in Hebrew.

Edge: "State of Israel" in Hebrew and English and the Menorah. Tombac and silver with serial number and silver metal fineness; Gold: milled. Design: Obverse: Nathan Karp;

Reverse: Gideon Keich. Engraver: Tidhar Dagan. Mints: Tombac: Hecht; Silver: Credit Gold; Gold: Kretschmer.

| ✔ | Kagan # | IGCMC # | Year | Metal | Diam. mm. | Wt. gm. | Final Mintage | Issue Price |
|---|---|---|---|---|---|---|---|---|
| | SM-118 | 1518-3596 | 1991 | tombac | 59 | 98 | | $17.00 |
| | SM-118a | 2518-3378 | 1991 | Ag/935 | 37 | 26 | | $40.00 |
| | SM-118b | 3518-3184 | 1991 | Au/750 | 18 | 4.4 | | $113.00 |
| | SM-118c | | 1991 | Au/585 | 12.5 | 1 | | $60.00 |

## Ingathering of Exiles, SM-119

In less than 30 years, Israel absorbed one quarter of the world's Jewish people: survivors of the Holocaust, refugees from persecution in Arab countries, national freedom fighters. All of them found a haven for themselves and the community. Hailing from Poland, Rumania, Yemen, Morocco, Germany, Iran, Egypt and Argentina, and many other countries they became one brotherly Jewish-Israeli community. And now come the Russians. The "Ingathering of the Exiles" is a right granted in the Israeli Declaration of Independence of 1948.

Obverse: Immigrants and tents, as an expression of the mass influx of newcomers on Israel's establishment. "And gather you from every land" (Ezekiel 36.24) in Hebrew and English.

Reverse: Figures working in agriculture and industry as an expression of settlement and absorption. "I will plant them on their own land" (Amos 9.15) in English and Hebrew.

Edge: "State of Israel" in Hebrew and English, the Menorah and serial number. Design: Obverse: Nathan Karp; Reverse: Assaf Berg. Engraver: Kretschmer. Mint: Kretschmer, Jerusalem.

| ✔ | Kagan # | IGCMC # | Year | Metal | Diam. mm. | Wt. gm. | Final Mintage | Issue Price |
|---|---|---|---|---|---|---|---|---|
| | SM-119 | 1517-7595 | 1990 | tombac | 59 | 98 | | $20.00 |

## Olympic Games XXV — Barcelona 1992, SM-120

One hundred and sixty six athletes have represented Israel since they first appeared in the Helsinki Olympics in 1952. Ten times, the Israeli delegation has marched as an equal partner in the opening ceremonies of the Olympic Games: in Helsinki, Melbourne, Rome, Tokyo, Mexico City, Munich, Montreal, Los Angeles, Seoul and Barcelona.

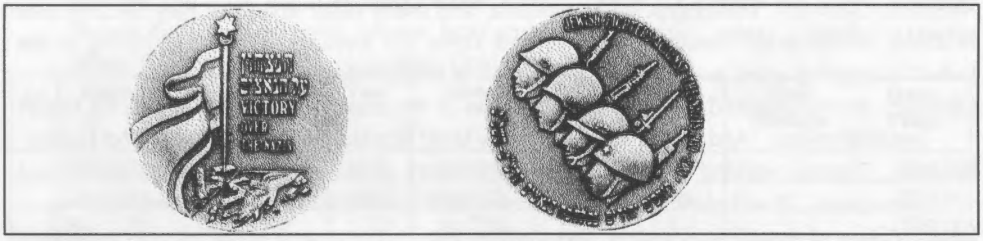
Obverse: The Olympic Stadium in Barcelona. In the background, the Mountain of the Jews, below in Hebrew, "Mountain of the Jews, Montjuic, 1492-1992," marking 500 years of the expulsion of Spanish Jewry. "Let the Nations renew their strength, " Isaiah 41:1, in English signifying the international character of the event.

Reverse: The insignia of the Olympic Committee of Israel, "Israel" in Hebrew and English. "Olympic Games XXV, Barcelona 1992" in English and Hebrew.

Edge: "State of Israel" in Hebrew and English, the Menorah and serial number. Design: Obverse: David Tartakover; Reverse: Dan Reisinger. Engraver: S. Kretschmer & Sons. Mints: Tombac: Kretschmer; Silver and gold: Government Mint, Jerusalem.

| ✔ | Kagan # | IGCMC # | Year | Metal | Diam. mm. | Wt. gm. | Final Mintage | Issue Price |
|---|---|---|---|---|---|---|---|---|
| | SM-120 | 1518-4704 | 1990 | tombac | 70 | 140 | | $13.50 |
| | SM-120a | 2518-4374 | 1990 | Ag/935 | 37 | 26 | <4,000 | $32.00 |
| | SM-120b | 3518-4229 | 1990 | Au/585 | 22 | 6 | <3,000 | $121.00 |

## Jewish Fighters Against the Nazis, SM-121



On November 11, 1945, Armistice Day of both-World Wars, a Conference of Jewish Fighters convened in Paris. Besides Jewish ex-servicemen, Jewish resistance fighters from several countries took part. They were all representatives of one Jewish people, and thus the World Jewish Fighters' Organization came into being. This medal commemorates the stubborn struggle of all Jewish fighters on all fronts and their substantial share in the final victory over the Nazi monster.

Obverse: A banner, its flagpole topped by a Star of David, pitched into a broken swastika beside a torn Nazi flag. To the right, the inscription in English and Hebrew, "Victory over the Nazis." The signature of Nathan Karp, the artist, in Hebrew.

Reverse: Heads of four Jewish combat soldiers from the armies of Israel, USA, Britain and the former USSR. "Jewish Fighters against the Nazis, 1939-1989" in English and Hebrew.

Edge: "State of Israel" in Hebrew and English, the Menorah and serial number. Design: Nathan Karp. Engraver and mint: S. Kretschmer & Sons.

| ✔ | Kagan # | IGCMC # | Year | Metal | Diam. mm. | Wt. gm. | Final Mintage | Issue Price |
|---|---|---|---|---|---|---|---|---|
| | SM-121 | 1517-8703 | 1990 | tombac | 70 | 140 | | $13.50 |

# More Than Meets The Eye
## by Walter Zanger
from Israel Scene Magazine

Go to Ramle? You can't be serious. Nobody goes to Ramle any more, unless they live there. Indeed, anybody who has been in Israel for more than 15 years remembers with little nostalgia this small town a few miles southeast of Tel Aviv. The old road from Tel Aviv to Jerusalem went right through Ramle, and that always meant one long boring traffic jam. So, in 1977, when they finally finished Highway No. 1, which bypasses the town, everybody breathed a sigh of relief and cheerfully detoured Ramle.

Since then, most people have been content to look at Ramle from afar, if at all. The most famous landmark is the cement factory, just east of the town, pouring pollutants out of tall chimneys. But if you look carefully you'll see the town's famous three towers: the minaret of the Great Mosque, the tower of the Franciscan Church and the celebrated White Tower, all of which we will return to later.

It is not surprising that the former main road went through Ramle. The town was built in 716 C.E. by the Ommayyid caliph Suleiman, son of the same Abdel-Malik who built the Golden Dome in Jerusalem, because it sits on the most important junction in the country - the Via Maris coming up from Egypt to Damascus. And Mesopotamia meets the Jaffa-Jerusalem road exactly here.

*Ramle's White Tower: Built in 1318, the view from the top is worth the climb up the stairs to get there.*

In truth there was no need for a city here - the ancient and honorable town of Lod/Diospolis is located only six miles away. In addition to its often comical rivalry with Lod, Ramle suffered from having no reliable sources of water. Indeed, its name means "sand" in Arabic, not an auspicious beginning.

But the caliph and his successors spent great effort and money to overcome the water shortage, running aqueducts from as far away as Gezer and what they called "Abu Futrus", otherwise known as Antnatris, a city just outside present day Roch Ha'ayin built by King Herod in the first century B.C.E. in memory of his father. A famous Ottoman fortress sits in the middle of the grassy park there.

Ramle thus became the only city in the land which was erected from scratch by the Arahs, and, for a while (in the 14th century, after the Crusades slaughtered large segments of the population), the region's most populous town by far.

The name Ramle led to a certain confusion, with interesting results. The Crusaders, galloping full tilt toward Jerusalem in 1099, passed through the town. Everybody with any sense of self-preservation had long since taken to the hills, but some old men and children remained. When the Crusaders asked what town this was, and they were told "Ramle". The story is that the Crusaders misheard it as Rama." The Crusaders knew the Bible and therefore demanded to know where the bones of Samuel the Prophet were buried.

The man wants bones. give him bones, and the residents did. The advancing forces took the bones with great honor up the road, to the first place from which they could view the Holy City, and buried them there. They built a church in honor of the event, then forgot the whole thing.

But the Moslems and the Jews remembered and that's how we got Nebi Samwil - the Crusader church which dominates the road just north of Jerusalem in which the Moslems pray in a mosque on the top floor while the Jews pray on the lower floor.

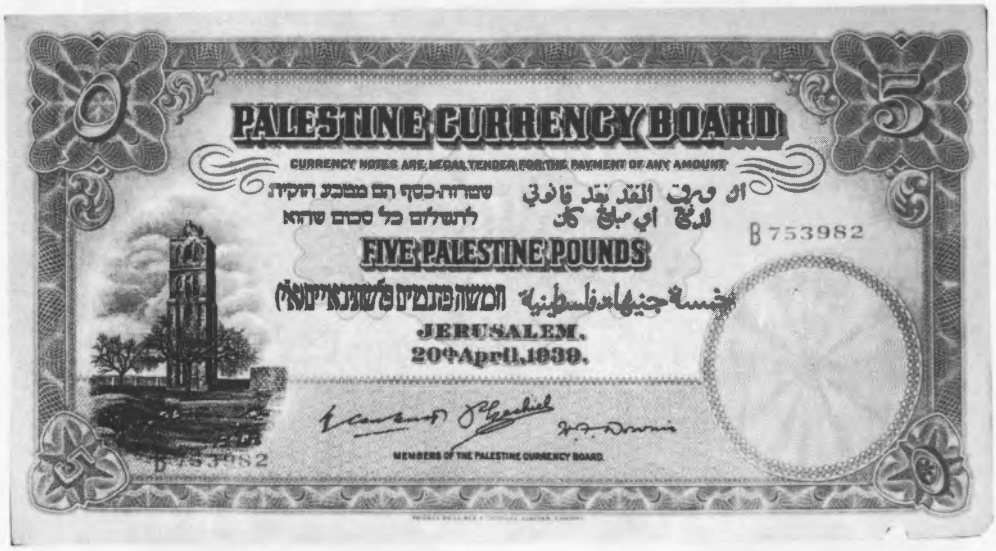
They have worshipped together in the same building for 800 years (except from 1948 to 1967 when the Jordanians did not allow Jews to pray there).

There is, however, much more to Ramle than what was built outside it. Located on the town's outskirts, is the Great Mosque, which is in fact a Crusader church complete including the roof (not a common phenomenon). It is only occasionally open to the public, but is worth trying to see.

Further in town, the Franciscan Church and Hospice was an important stop on the road from Jaffa to Jerusalem from the day it was built, in 1396. The church fell victim to the same muddle of names as the city, having been built in honor of Joseph of Arimathea ("Arimathea" is a corruption of "Ha-Ramati", which means "the man from Rama"), who gave up his family tomb in Jerusalem for the burial of Jesus.

Napoleon once stayed in the hospice. They say he was so furious when the muezzin from a nearby mosque woke him at 5:30 a:m. that he went out on his balcony and shot the poor fellow dead. After he left town, the Moslems massacred all the Christians in Ramle.

Another of the city's monuments is a splendid White Tower, built by the Mameluke Sultan Kalaun in 1318 in the center of the wall of a now-ruined caravansary, an inn where caravans would stop. It is some 100 feet tall and the view from the top is worth huffing and puffing up all those stairs. The caravansary was built by Caliph Suleiman himself, in 715. This tower is pictured on the face of the five, ten, fifty and one hundred pound Palestine Currency Board banknotes. Numismatic literature describes it as a Crusader Tower.




Not to be outdone, the Abbasid caliphs, who succeeded the house of Ommayya in the 740s, built a spectacular underground water cistern in the town, now located on Hagana Street in a park more or less opposite the present-day and beautiful City Hall. If the cistern is closed, you can usually ask for the keys at City Hall and then, having gone down into the cavern, go rowing underground in a small boat they keep there. This structure, incidentally, is (as far as I know) the only thing left of the Abbasid dynasty in the entire Land of Israel.

But now it is time to let the cat out of the bag. Why go to Ramle? Because on Wednesday mornings they have the most fantastic market - masses of fashionable and cheap clothes, electrical items, tools and cloth sold by Arabs from Gaza. Especially interesting are Russians selling handicrafts, embroidery and other items. It seems like the whole house of Israel is there. It's fun to walk around and cheap to shop. Ruins, after all, are a dime a dozen, but the market is a must.

# The ALEPH BETH Page
## ...Dedicated to the Beginner

*by Edward Janis*

Q. I collect ancient Jewish coins. I have a few Judaea Capta pieces that have portraits of Vespasian, Titus and Domitian on their obverses. I know that these three were the last of the "12 Caesars". A collector of Roman coins, recently said that after eight years he completed his set of the "12 Caesars" at a cost of $7,500 and that he could sell it for double his cost of the 12 small dime sized silver coins. I do not collect the city coins but I know that the obverses have Caesar portraits. Coupling these with the three cited could I also assemble a set of portraits of the "12 Caesars"? A.D.F. Atlanta

A. Without going into a history of these "12 Caesars" examine the chart which I prepared showing the Caesar, the dates of his reign and the copper coins with Caesar portraits that are available from the Palestine area.

1. Julius Caesar 48-44 B.C.E. Herod Philip
2. Augustus 27BCE-14CE Ascalon Ros.74-77(BM 73-80);AJC 244/1-6
3. Tiberius 14-37 C.E. Ascalon Ros.83-87;Herod Philip AJC 245/7-10
4. Caligula 37-41 C.E. Ascalon hos.88-98;Herod Agrippa I AJC 247/2
5. Claudius 41-54 CE Herod Agrippa I AJC 248/8;Caesarea KAD VIII(?)
6. Nero 54-68 C.E Ascalon Ros.99-105;Agrippa II AJC 250/1-3
7. Galba 68-69 C.E.
8. Otho 69 C.E.
9. Vitellius 69 C.E.
10. Vespasian 69-79 C. Ascalon Ros.106-109;AJC 251/7,8 AgrippaII
11. Titus 79-81 C.E. Ascalon Ros.110,111;AJC 251/9,10 Agrippa II
12. Domitian 81-96 C.E. Ascalon hos.112-120;AJC 253/19,22,23,24

Note that I have included only the city of Ascalon as an issuer of the "12 Caesar" portrait coins as a measure of brevity. Other Palestine cities and those of the Decapolis with portraits, including Caesar's number as shown above are;

| | | |
|---|---|---|
| Akko 6 | Nysa Scythopolis 4,5,6 | Gaba 5,10,12 |
| Gaza 2,4,10 | Sebaste 6,13 | Hippos 6,11,12 |
| Gadara 2,3,4,5,6,10,11 | Neapolis 13 | Panias 2,3,5,12 |
| Gerasa 6 | Dora 10,11 | Canatha 2,5,12 |
| Caesarea 6,12 | Philadelphia 11,12 | Pella 12 |

Other coppers of Otho, Vittellius and Galba may be listed from nearby areas in Sear's "Greek Imperial Coins" pp. 64/675-685;66/686-692. Enjoy.

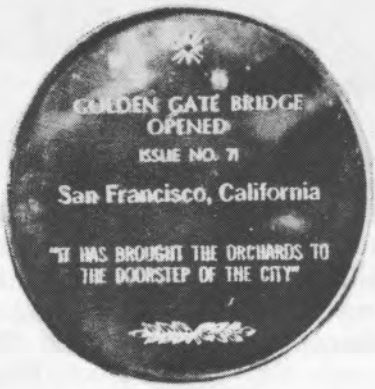
P.S. Your set will not cost anything like his and will be worth a lot less on completion. Because of the inabilaty of putting 12 coins of one metal and size for a given area, this is a labor of love, not profit.

# Jews and Bridges
## by Peter S. Horvitz

In the Nov.-Dec., 1984 issue of The Shekel an article appeared by Dr. Uriel Paul Federbush on Joseph B. Strauss (1870-1938), outstanding engineer and bridge designer. Strauss was involved in the construction of over 400 bridges in North America and Europe. Among the bridges to which he contributed were the Arlington Memorial Bridge in Washington, D. C. and the George Washington Bridge in New York. Strauss's greatest achievement was the design and construction of the Golden Gate Bridge in San Francisco.

Dr. Federbush provides an excellent catalog of medals relating to the Golden Gate Bridge. In addition to the pieces that are listed in that article, I would like to list some additional items:

An overstruck cent was issued in 1987 by Larry Hall of Morgan, Utah to mark the bridge's 50th anniversary. Obverse: The Golden Gate Bridge and a cable car. Legend: SAN FRANCISCO
Reverse Legend: THE GOLDEN GATE BRIDGE 50 YEARS 1937-1987
Edge: Milled.

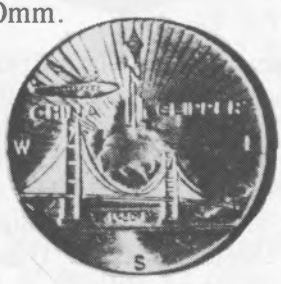



Obverse: Golden Gate Bridge with clouds and a small sailboat passing underneath. Legend: "THE MOST DIFFICULT ENGINEERING FEAT EVER" quote from Joseph B. Strauss. Reverse Legend: GOLDEN GATE BRIDGE OPENED ISSUE NO. 71 San Francisco, California "IT HAS BROUGHT THE ORCHARDS TO THE DOORSTEP OF THE CITY" quote from journalist Neill C.Wilson on its opening on May 28, 1937. Metal: Silver - Diameter:39mm - Medallist: Ward Brackett.

Mint: Osborne Coinage Co. Date: Dated '78 on the edge of the medal, but officially issued May 28, 1979, the 42nd anniversary of the opening of the bridge. No. 71 of a series of historic medals issued on historic dates by the Westport Collectors Society of Norwalk, Ct..

The 1939 issues relating to the Golden Gate International Exposition of that year are particularly attractive. They share a common obverse design which shows the Tower of the Sun, the central structure of the exposition, which was held on Treasure Island, in front of the Golden Gate Bridge, behind which the sun is setting. The legend is GOLDEN GATE INTERNATIONAL EXPOSITION with 1939 and SAN FRANCISCO BAY in the field. While all these medals share the same design, different dies were used for each medal and differences in workmanship are quite marked. The most obvious variations involve the sun, which is sometimes represented by a single line and sometimes depicted in three dimensions. Some of these medals have the legend incused rather than raised. Federbush cataloged four of these medals in his article, plus a key blank. I include here three additional medals from the series. I believe there must exist a number of others. I leave out separate descriptions of the obverses.

Reverse: The fair grounds on Treasure Island as seen from the west of it looking to the east, towards Oakland. This is the opposite to the medal that Federbush lists with the same reverse inscription. This piece views the island from the east, looking towards the west and the Golden Gate Bridge. Legend: TREASURE ISLAND Metal: Bronze. Diameter: 3Omm.



Reverse: The Golden Gate Bridge before a bank of clouds covering the setting sun, which shoots out a circle of rays. A plane flies above the bridge. The points of the compass are marked around the medal. (This medal is a "spinner," with a raised spot in the center of the obverse.) Legend:CHINA CLIPPER- Metal: Brass- Diameter:30.5mm.

Reverse: A covered wagon advancing left and a plane flying above to the right. Legend: 1849 1939 Metal: Brass Diameter: 31.5mm.

In the Nov.-Dec., 1993 issue of The Shekel appeared an article by Julius Turoff on Leon Solomon Moisseiff (1872-1943), an engineer and bridge designer who was born in Riga, Latvia. Moisseiff's greatest works include the Delaware River Bridge linking Philadelphia, Pennsylvania and Camden, New Jersey. As a native Philadelphian, this bridge has long been a favorite of mine. It current name is the Benjamin Franklin Bridge. This name was first assigned to the bridge in 1955, at the time when a second bridge across the Delaware River was opened. The new bridge was named the Walt Whitman Bridge and the older bridge was renamed in honor of Franklin.

The 1926 plaquette that Turoff used to illustrate his article was produced by the Medallic Art Co., New York and this is indicated on the bottom edge of the piece. Moisseiff was "chief designer of the Delaware River Bridge at Philadelphia." This was not the position he held in regard to the Bayonne Bridge, which is also illustrated on a medal in Turoff's article. Moisseiff's title in regard to that bridge was "consulting engineer of design." Joseph Strauss was also a consulting engineer on the Bayonne Bridge. Both Moisseiff and Strauss were also consulting engineers on New York's George Washington Bridge. According to Carl W. Condit's article on Moisseiff in the third supplement of Dictionary of American Biography (New York, 1973), "although he did not always receive formal credit, Moisseiff was the principal designer of the George Washington, Bronx-Whitestone, Tacoma Narrows, and Mackinac bridges." The last of these bridges was not actually constructed until 1954-57. Moisseiff was also a member of the board of consulting engineers for both the San Francisco-Oakland Bay Bridge and Strauss's Golden Gate Bridge.

One cannot help wondering exactly what was the relationship between these two great Jewish bridge builders as their professional careers often intersected.The careers of both of these men would ultimately also intersect in the city of San Francisco with the visionary ideas of.one of the most colorful figures.of.Jewish-American history.

Joshua Abraham Norton (1819-1880), better known to history as Norton I, Emperor of the United States and Protector of Mexico, was not an engineer like Strauss and Moisseiff, but an eccentric and well known San Francisco character, whose accomplishments included issuing his own paper currency. See Edward Schuman's article in The Shekel, Nov.-Dec.1988. Though Norton was unbalanced, he had begun his career, before his mental collapse, with remarkable displays of brilliance. This brilliance did not desert him in his mental illness and all his life he was a man filled with original ideas. One of these ideas was that of bridging San Francisco Bay. Norton was the very first person to publish this idea, which he did in 1869.

On the facade of the San Francisco Bus Depot at Mission and First Streets is a beautiful bronze plaque commemorating Emperor Norton's great conception.The plaque bears a circular medallion of the Emperor in military uniform and cap facing left. This medallion is flanked by Bummer and Lazarus, two dogs associated with him. The inscription under this reads, "Pause, traveler, and be grateful to Norton I, Emperor of the United States and Protector of Mexico, 1859-80, whose prophetic wisdom conceived and decreed the bridging of San Francisco Bay August 18, 1869. Dedicated by E Clampus Vitus [a fraternal organization] Feb. 25, 1939." A second plaque marks the relocating and rededicating of the plaque on the 50th anniversary of the Bay Bridge in 1986. (From 1939 until 1986 this plaque had been located at the Cliff House.)

A proclamation that Emperor Norton published on March 23, 1872 clarified his concept. It declared, "That a suspension bridge be built from Oakland Point to Goat Island, and thence to Telegraph Hill; provided such bridge can be built without injury to the navigable waters of the Bay of San Francisco." When the San Francisco-Oakland Bay Bridge was completed in 1936, it exactly followed the Emperor's proposed route Again, on September 21, 1872, Emperor Norton published a decree "ordering the citizens of San Francisco and Oakland to appropriate funds for the survey of a suspension bridge from Oakland Point via Goat Island; also for a tunnel; and to ascertain which is the best project." The tunnel, also, has subsequently been built.

As the Emperor Norton was unquestionably the first conceiver and proposer of what is now known as the San Francisco-Oakland Bay Bridge, it is certainly of considerable interest to all coin collectors who specialize in Judaica to remember that on the opening of the span in 1936, a commemorative half dollar was issued by the United States, struck, appropriately,at the San Francisco Mint.

Original plaster models by Jacques Schnier for the half dollar.

The obverse shows a grizzly bear, the symbol of California. The model for this side was a bear named, also very appropriately to the current topic, Monarch II. Above him is UNITED. STATES. OF. AMERICA. To the left of him is IN GOD WE TRUST and an S, the mintmark of the San Francisco Mint. To right of him are the initials of the artist, Jacques Schnier. Beneath the bear is LIBERTY and HALF DOLLAR.

The reverse shows a beautiful, panoramic view of the bridge. Above is SAN FRANCISCO-OAKLAND BAY BRIDGE and, in the exergue, 1936.

On occasion there has been some confusion about exactly which bridge the Emperor Norton proposed to build. For instance, on the 1960's television series Bonanza, an episode was dedicated to the emperor and his idea of building a bridge. The part of the emperor was played by Nehemiah Persoff. In that show, when the emperor displays a model of the proposed bridge, it's one that looks just like the Golden Gate Bridge.

Certainly the emperor must get some credit for that span, for it was he who first proposed the bridging of the bay, but his specific plans correspond to the present day Bay Bridge, as well as to the Bay Tunnel.

# David Wolfsohn
# by Abraham Goldberg

DAVID WOLFSOHN was born in Kovno, Lithuania in 1856 and died in Hamburg, Germany in 1914 during the first World War. He lived a life of poverty in his early childhood and in 1888 he emigrated to Germany where, in Cologne, he entered the lumber business and achieved commercial success. He met Herzl in 1896 and became one of his strongest supporters and fellow workers. After Herzl's death he succeeded to the leadership of the Zionist movement and was the center of a stormy administration which ended in 1911, when, ill and physically broken, he yielded leadership in favor of Otto Warburg.

What Nordau was to Herzl in a spiritual sense - a wall of strength, an adviser, a helper so was Wolfsohn to Herzl in practical matters. David Wolfsohn was Herzl's right hand. It is difficult to imagine what Herzl would have done if he had not had Wolfsohn at his side, the devoted comrade, the loyal supporter the loving friend, for whom no burden was too great if only it were in Herzl's service.

Herzl chose a hard road when he forsook the writer's desk and took on his shoulders the heavy burden of Jewish leadership. Herzl was the dreamer but his dream needed practical means for its realization, for the type of dreamer who points out the road for the realization of the dream is very rare, and it is even rarer that the dreamer himself takes on the burden for the fulfillment of the dream and makes his impression on the practical world.

Herzl was that kind of dreamer. The mighty of his time received him with enthusiasm and showered honors on him, but the practical Jewish world not only remained skeptical, it opposed him and declared all his ideas to be wild dreams. Herzl needed the support of practical people; the approval of a banker was more important for him than the approval of an intellectual, a writer or a philosopher. There was no question in his own mind of the grandeur of his idea, its ethical value and its lofty morality. His own soul gave him this certainty, but he desperately needed approval of the practicality of his idea.

Then Wolfsohn appeared on the scene; Wolfsohn who, before he became a Zionist, had been a successful merchant, a self-made man. David Wolfsohn had reached an important position in German industry, but success had not come easily. Born in Lithuania, he was a stranger in Germany and the road to attainment was difficult. Life was not easy for him; he had to struggle against the unfriendliness of a strange environment and a strange civilization. But Wolfsohn succeeded thanks to his practicality, his patience, his ability and his fighting qualities. He came over completely to Herzl's side and became his trusted lieutenant. He was a source of strength to Herzl and Herzl had implicit faith in him. He accompanied Herzl on his important political journeys and it was he who helped Herzl to carry through his practical undertakings.

Herzl was devoted to Wolfsohn. It is interesting to note that in his novel, Altneuland, Herzl calls Wolfsohn "David Litvak," and not without reason, for Herzl admired in Wolfsohn the shrewdness of his Lithuanian stock. Herzl himself had little of the Lithuanian shrewdness. With all his wisdom he was as naive as a child. He followed his intuition and an inner strength directed him towards the right road. But Wolfsohn had shrewdness and a sound understanding of people.

Wolfsohn, the practical man, was among the first to understand Herzl's greatness, but he also recognized Herzl's modesty which was by no means suited to a practical world. He decided to remain at Herzl's side and save him from his own modesty. In a special sense Wolfsohn was a "father" to Herzl, for Wolfsohn knew how his own strength could serve Herzl. Herzl well understood the difference between himself and Wolfsohn and he characterized the difference with the term "Litvak."

Wolfsohn helped Herzl a great deal, often without Herzl's knowledge. His were the controlling brains. Only a few people knew this; it was unknown to the rest of the world. Early in 1898, Herzl sent Wolfsohn to London to meet with Jewish financiers for the purpose of setting up the Jewish Colonial Trust. This, the financial instrument of the World Zionist Organization was officially founded in London the following year. Herzl viewed this Jewish bank as a political asset. Wolfsohn , on the other hand, looked upon the bank as a business enterprise that had to be managed in a businesslike manner. Wolfsohn became the bank's first president, and remained its chairman until his death. The Anglo-Palestine Company became the financial arm in Palestine of the Jewish Colonial Trust.

Naurally, Herzl overshadowed Wolfsohn, as he overshadowed all others. He was the focus of everyone's thoughts and aspirations. But Wolfsohn was a person of worth in his own right; he did not simply reflect Herzl's glory, he radiated light of his own.

Herzl, as well as his colleagues, constantly recognized his worth. His greatness was of a different kind; it was not only a question of his upbringing, but also of the nature of his soul. Wolfsohn, too, was an idealist, and a staunch character. Once he had reached a resolution he would pursue his objective regardless of obstacles. But he was soberer than Herzl; he recognized obstacles for what they were; his was not Herzl's gaze which seemed to leap over mountains and then decide that the peaks were just as easy to scale. He was more practical and used a different strategy, with more rationalization and less enthusiasm. The prospect of struggle did not daunt him.

It was not unnatural that after Herzl's death all eyes should turn to Wolfsohn and that he should become the successor to Herzl's leadership. "The crown belongs to you!" But the crown was truly the martyr's crown, a crown of thorns. It was a difficult inheritance that Herzl bequeathed to him: Uganda, a shattered organization, civil war and enmities. The anti-Ugandaists, who had not dared to show their

enmity to Herzl, let Wolfsohn bear the whole brunt of their wrath even though he himself had never been pro-Uganda.

During the few years of his leadership Wolfsohn suffered much hardship. Like Herzl he died of heart failure. His heart gave out under the heavy burden - the arduous burden of being a Jewish leader. But during those years the world saw a different Wolfsohn. Not only his friends and supporters but even his enemies had to revise their opinions of him. The term "merchant" was abandoned. Here was a real leader. The important people who had supported Herzl came over to Wolfsohn with joy. They saw in him the continuation of the glorious Herzl era; they saw in him the worthy representative; he united them in the love of Herzl which reigned in all their hearts. Wolfsohn had the same stately appearance as Herzl - the visage that befits a leader - except that while Herzl's eyes shone with dreams, Wolfsohn's gaze glowed with practical wisdom.

Wolfsohn showed his real qualities at the Congress sessions which he headed. The "merchant" showed himself to be a skillful speaker and an astute politician. He was a combination of Lithuanian shrewdness, professional satire, and German orderliness and method. His greatest triumph was at the Congress in Vienna, the last Congress to be held before the outbreak of the first World War.

He did not attend as President of the 11th ZionistCongress held in Vienna in 1913; the presidency had gone over to other hands, but nevertheless he was the uncrowned leader. At that Congress, Wolfsohn made the first substantial donation towards the Hebrew University project presented to the assembly by Chaim Weizmann. Wherever he showed himself great honor was paid him. The young people carried him on their shoulders, not a figure of speech but the literal truth. In one of his famous speeches at that Congress he exhibited such brilliant oratory, such practical understanding, such sympathy and temperament, that his hearers were wild with enthusiasm and his opponents amazed. The young students in the audience carried him on their shoulders from the Congress hall to his hotel. It was a great triumph and a fitting climax to his career.

Neither Herzl nor Wolfsohn lived to see the inspiring developments of the great movement which they had begun. In the storm and strife of the war years even Zionists could not pay Wolfsohn the honor that was his due, and before the conflict was over the great Jewish leader had died.

Wolfsohn had wanted to settle in Palestine, but his illness and the outbreak of World War I prevented him from carrying out his plan. In his will, he earmarked the major part of his estate for the erection of a meeting hall for Zionist Congresses, or a building for the Hebrew University. Bet David Wolfsohn, on the Mount Scopus campus of university, was dedicated in 1930.

The numismatic illustrations for this article are an early unissued check of the Jewish Colonial Trust and a share certificate of the bank.

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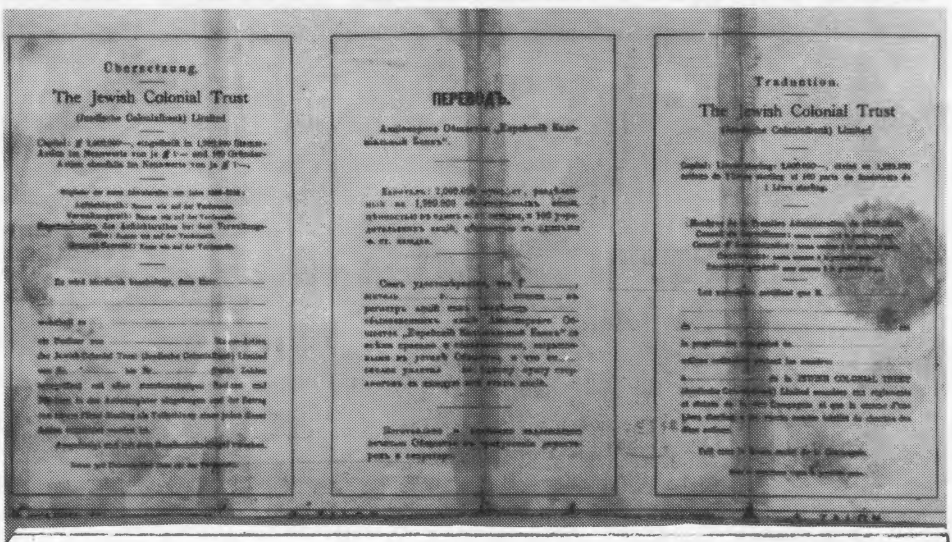

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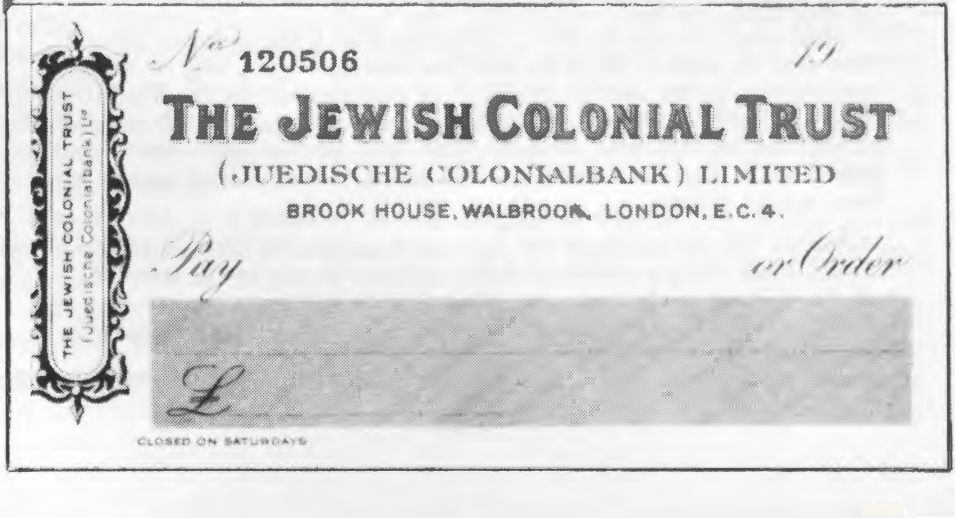

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# Zivia Lubetkin – Ghetto Fighter
## by Edward Schuman

Zivia Lubetkin was born in 1914 in the village of Beten, near Slovin in Eastern Poland. As a young girl she was a member of the Zionist labor movement Deror and active in the Freiheit and He-Halitz Jewish youth movements. In 1939 she was elected a delegate and attended the 21st Zionist Congress in Geneva.

Even after the Nazi conquest of Poland, she continued her Zionist activities and became one of the leaders of the Jewish underground resistance movement. At the time of the Warsaw Ghetto deportations in April 1943 she had become one of the founders of the Jewish Fighting Organization (Z.O.B.) and a member of its high command. In January 1943, Zivia Lubetkin took part in the first armed action of the Jewish resistance in Warsaw. During the Warsaw Ghetto Uprising in April a few months later (see The Battle of the Warsaw Ghetto, the SHEKEL Vol. XXVI No. 3), she assumed a position of leadership during the forty-two day and night struggle against the Nazis. She was among the last of the courageous fighters who escaped through the sewage tunnels of the burning ghetto.

In her memoirs, Zivia Lubetkin has recorded the escape through the sewers:

> With heavy hearts we descended into the sewer. The sewer was an abyss of darkness. I felt the water splash around me as I jumped and then resume its flow. I was overcome by a dreadful nausea there in the cold, filthy water. I felt that nothing—not even freedom—was worth this.
>
> Very few could come with us. The aged and the children would only die on such a trip. They did not even ask to go along. Sixty people crawled through the narrow sewer, bent almost in half, the filthy water reaching up to their knees. Each held a candle. We half-walked, half-crawled like this for twenty hours, one behind the other, without stopping, without food or drink, in that terrible cavern. Hunger and thirst weakened us. Part of our group were the eighteen who had survived the catastrophe at Mila 18 and who had not yet recovered from the effects of the gas. Some of them were unable to walk and we dragged them through the water by their hands and feet.
>
> One crawls through the sewer, and always there is the agonizing thought: how shall we explain, when we meet our comrades again, why we did not remain, why we are alive at all? All of us were poisoned by the thought of those we had left behind. and this robbed us of all possible joy in our good people, the beloved dead comrades who were part of the ashes of our burned souls. The heart wondered and asked, wondered and asked—but there was no answer.
>
> Above us, the life of the street went on as usual. We listened to street noises, heard the gay sounds of Polish children playing in the street. One of the children in the game was called Monik, a derogatory equivalent of Moishe. We felt the world nearby. Underneath it, we lay in the filthy water.

In the morning, our messengers, Shlamek and Yorek, returned, their faces distorted with suffering. All the sewer passages to the Ghetto had been blocked. Shlamek acted like a man insane with grief.

In our sorrow we prayed that everything would come to an end. Physical and spiritual strength were ebbing. Then at ten o'clock we heard a noise and soon the tunnel was flooded with such bright light as we had not seen for many days. All of us were sure the Germans had discovered our hiding place and we rushed further into the depths of the sewer. But it was our comrades, who had come to take us out. . . .

Now when we saw each other by daylight—dirty, wrapped in rags, smeared with the filth of the sewers, faces thin and drawn, knees shaking with weariness—we were overcome with horror. Only our feverish eyes showed that we were still living human beings. All of us stretched out on the floor of the truck. . . . We did not know where we were going, nor through what streets we were passing. We did not speak. All about us was the noise of the life of Warsaw, sounds of passing automobiles and crowds of people. . . . We traveled for only one hour, but the minutes dragged. Thus we reached the Mlochini forest, seven kilometers from Warsaw.

Our escape had been organized by our comrades on the Aryan side. . . . The action was carried out by only three Jews and one Pole. . . . One of our comrades had phoned a transport company to send two trucks to Prosta Street to transport some wooden shoes. When the trucks arrived everything was ready for the rescue. Our comrades, armed, came up to the drivers and said, "There are no wooden shoes here. We have a group of Jewish fighters. You must take them to the forests outside Warsaw. Otherwise we shall kill you." They obeyed, and the first of the trucks took us outside the city. . . .

Everything was strange. About us was the green forest and a beautiful spring day. It had been a long time since we had known a forest, spring, and the sun. All that had been buried and restrained in our frozen hearts for years now stirred. I burst into tears. . . . Our future was veiled in darkness and we who had been rescued felt superfluous and alone, abandoned by God and man. What more could be done that we had not done?

In August of this same year, she and her husband, Yitzak (Antek) Cukierman were able to get a message to Isaac Schwarzbart, a member of the Polish National Council in London, that reported the outcome of the revolt in the Warsaw Ghetto and gave warning to the world of the fate that awaited Jews of Western Europe after deportation to Poland.

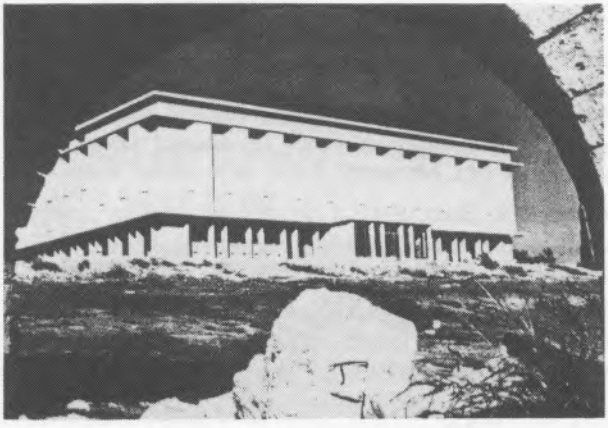
Zivia and her husband, together with other survivors of the Warsaw Ghetto Uprising and the partisans, took part in the Polish revolt of October 1943. After Poland was liberated from German occupation by the Soviet Army in January, 1944, she played a leading role in the rebuilding of the Hechalutz youth movement and in the "Brichah", the mass movement of Jewish survivors of the Holocaust to Eretz Israel.

She served as a member of the Executive Committee of the Jewish Agency (1966-1968), and as head of its Department of Youth and Hechalutz.

Lohamei Hagetta'ot The Ghetto Fighter's House, is the name of the kibbutz in the northern coastal plain of Israel near Acre, founded by a group from Poland composed of survivors of the resistance against

the Nazis in the Polish and Lithuanian ghettos including Zivia and her husband. The kibbutz is located near an aqueduct built by the Turkish pasha at the end of the 18th century to carry water from the Kabri springs to Acre. It was one of the first Jewish villages to be erected in the comprehensive settlement scheme for the Western Galilee and Acre Plain. Farming at the kbbutz is highly intensive and very well irrigated. In addition to several other commercial ventures, the kibbutz operates a Holocaust Museum and an educational center named after Janusz Korczak, a Polish doctor who elected to be sent to the gas chambers with Jewish children from an orphanage left in his care, than be set free. The kibbutz and museum will be on the agenda as a place to visit on the A.I.N.A. tour to Israel in March 1994.

The numismatic illustration for this article is the Zivia Lubetkin medal, one of a series of medals designed by Eliezer Weishoff coined by Beit Lohamei Haghetto'at, the Ghetto Fighter's House. The obverse portrays Zivia Lubetkin with her name and inscription "A Commander in Warsaw Ghetto Uprising" written both in Hebrew and English. Below the portrait, the dates 1914-1978, the year of her birth and death and the words Ghetto Fighter's House also in English and Hebrew. The reverse shows six Stars of David, a gun and an open book and the inscription in Hebrew and English, Jewish Women Fighters.



Holocaust Museum at Lohamei Hagetta'ot as seen through an arch of the nearby aqueduct.

# CLUB BULLETIN

DONNA J. SIMS N.L.G.
Editor
P.O. BOX 442 HERMOSA BEACH, CA.
90254-0442

VOLUME XV No. 5 Sept.-Oct. 1994

**INS OF CLEVELAND** - The last meeting before summer break was held in June at the home of Dick Wengel where discussion and decisions regarding the club were made. "The Agora", club newsletter, states meetings are held the third Thursday of the month at 8:00 p.m.

**INS OF LONG ISLAND** - Exhibit topics at the May meeting were British Mandate, Judea Capta, Henrietta Szold and any new acquisitions; also a video on anti-semitic propaganda was shown by Moe Weinschel. For the June meeting exhibit topics were Bar Mitzvah, Jewish Legion, First Revolt and new acquisitions; also held was an auction.

**ISRAEL COIN CLUB OF LOS ANGELES** - The 29th anniversary meeting was held in June with a special program and cake. ICCLA's first meeting was held June 27, 1965 and is the longest established Israel coin club / INS outside of Israel. A sight and sound program produced by AINA and prepared by the Westchester INS entitled "The History of Israel in Ancient Coins", part one, was shown for the program. This superb educational program was written and photographed by Philip Sperber and Fred Jacobs. Part two will be shown at the August meeting. ICCLA meets every other month on the last Sunday of the month at 1:00 p.m.

**INS OF LOS ANGELES** - Dr. Thomas Fitzgerald was the speaker at the May meeting, "Four Famous Women on Medals and Currency of Israel" was his informative topic. Speaker at the June meeting was Joel Forman, numismatic consultant to the Simon Wiesenthal Center, "Israel Numismatics and the Revisionists" his topic.

**INS OF MASSACHUSETTS** - The June meeting was held at the home of Leonard Serkess. The date of November 6 was decided upon to have the annual dinner meeting, this year being held at the Holiday Inn in Dedham. Special speaker for the 25th annual occasion will be AINA president Moe Weinschel and special guest will be the Israeli Consul General for New England. A special program is being prepared by Herman Balkin and Jack Smith; and a history of INSM will be presented by Ed Shade.

**INS OF MICHIGAN** - Special guest speaker at the May meeting was Arnold Shay, known authority on the Holocaust. "Operation Bernhard - counterfeit British money out of Sachenhausen Concentration Camp" his topic. This was a Nazi attempt to destroy the British economy by counterfeiting the British Pound, and many Jews were forced to participate. (An article appeared in the Jewish News on June 10, 1994 on Arnold, "Operation Bernhard" and his Holocaust collection. His 10,000 plus items is one of the world's largest. Author of Hell Was My Home, Arnold survived Auschwitz, Dachau and Sachenhausen). At the June meeting Mel Wacks' new video, "Visions - 25 Years of the Jewish American Hall of Fame" was shown. INSM is hosting a breakfast at the ANA convention the end of July where Shalom Peri, managing director of IGCM and Moe Weinschel, president of AINA will be attending.

**INS OF NEW YORK** - Exhibit topics for June were: 250 Pruta, Herodian dynasty, except Agrippa I, 1952 5 pounds paper, 1965 Knesset commem, Histadrot - first settlers medal and new acquisitions. This was the final meeting before summer break; the next meeting will be held in September and will be held on a different date because of the holidays.

**WESTCHESTER ISRAEL NUMISMATIC SOCIETY** - Study of coins, currency and medals of the Turkish era plus money, medals, tokens and numismatic items of the Mandate period was held at the June meeting. The July meeting featured study of numismatic items of modern Israel, from 1948-1970.

**COMMENTS FROM DJS** - It's been a pleasure hearing from so many regarding my story and I thank you. Hope everyone had a wonderful and safe summer. Be well, be happy. . .

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